



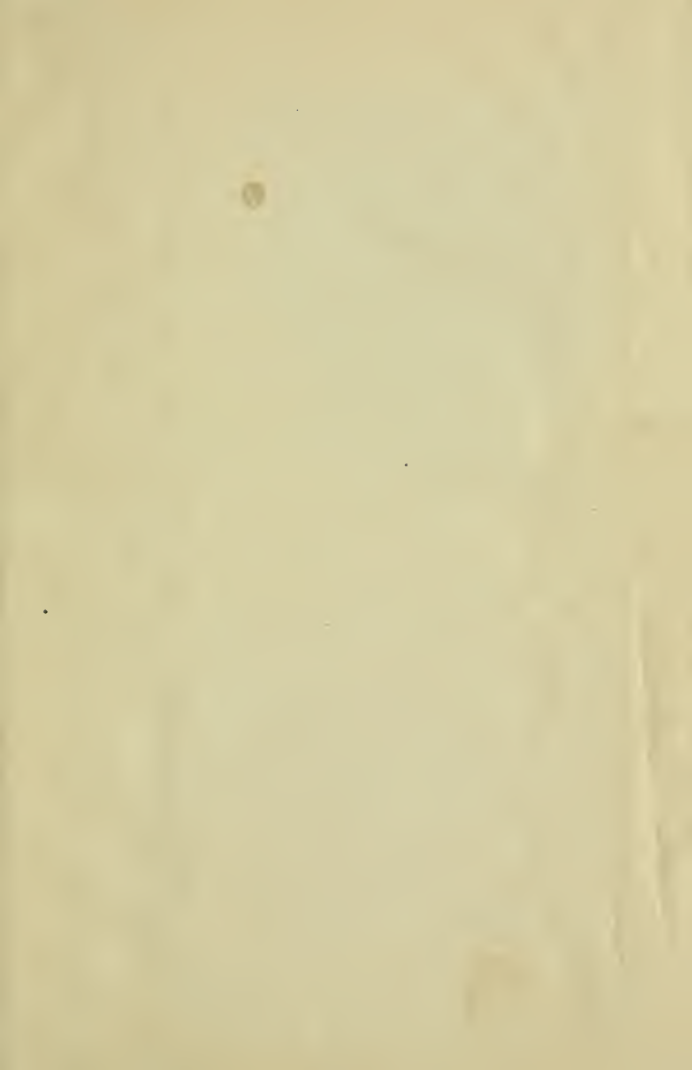
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Cumberland Presbyterian
Church.

Confession of faith and
government of the





No 150 152 & 154
North Cherry Street.

Publishers of the
Cumberland Presbyterian
Sunday School Periodicals
Books, Tracts, Etc

Cumberland Presbyterian Publishing House.

Nashville, Tenn. Feb. 21, 1902.

B. B. Warfield, D. D.,
Princeton, N. J.

Dear Sir:-

Your letter to Dr. Van Lear has been sent to us. We note what you say about the various issues of our "Confession of Faith." You seem to have them all except one just now out of press, in which there is a slight change as to the liberty of the Churches in the matter of choosing elders. We understand your letter to mean that you wish a copy of this, and we have sent it.

Trusting that this may furnish the information for which you are in search, we are,

Yours very truly,

C. P. Publishing House,

By *Marshall*

CONFESSION OF FAITH

AND

GOVERNMENT

OF THE

✓
Cumberland Presbyterian Church.

(REVISED.)

ADOPTED 1883.

NASHVILLE, TENNESSEE:
CUMBERLAND PRESBYTERIAN PUBLISHING HOUSE.
1901.

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PREFACE.

THE Cumberland Presbyterian Church was organized in Dickson County, Tennessee, February 4, A.D. 1810. It was an outgrowth of the Great Revival of 1800—one of the most powerful revivals that this country has ever witnessed. The founders of the Church were Finis Ewing, Samuel King, and Samuel McAdow. They were ministers in the Presbyterian Church, who rejected the doctrine of election and reprobation as taught in the Westminster Confession of Faith. The causes which led to the formation of the Church are clearly and distinctly set forth in publications issued at the time, and in various tracts and books published subsequently. To these the reader is referred for full information on the subject.

The Cumberland Presbytery, which was constituted at the time of the organization of the Church, and which originally consisted of only three ministers, was in three years sufficiently large to form three Presbyteries. These Presbyteries, in October, A.D. 1813, met at the Beech Church, in Sumner County, Tennessee, and constituted a Synod. This Synod at once formulated and published a "Brief Statement," setting forth the points wherein Cumberland Presbyterians dissented from the Westminster Confession of Faith. They were as follows:

- ✓ 1. That there are no eternal reprobates.
2. That Christ died not for a part only, but for all mankind.
3. That all infants dying in infancy are saved through Christ and the sanctification of the Spirit.

✓ 4. That the Spirit of God operates on the world, or as co-extensively as Christ has made atonement, in such a manner as to leave all men inexcusable.

At this same meeting of Synod, too, a committee was appointed to prepare a Confession of Faith. The next year, A.D. 1814, at Sugg's Creek Church, Wilson County, Tennessee, the report of the committee was presented to Synod, and the revision of the Westminster Confession of Faith which they presented was unanimously adopted as the Confession of Faith of the Cumberland Presbyterian Church. Subsequently the formation of the General Assembly took place. This judicature, at its first meeting, A.D. 1829, at Princeton, Kentucky, made such changes in the Form of Government as were demanded by the formation of this new court.

In compiling the Confession of Faith, the fathers of the Cumberland Presbyterian Church had one leading thought before them, and that was to so modify the Westminster Confession as to eliminate therefrom the doctrine of universal fore-ordination and its legitimate sequences, unconditional election and reprobation, limited atonement, and divine influence correspondingly circumscribed. All the boldly-defined statements of the doctrine objected to were expunged, and corrected statements were made. But it was impossible to eliminate all the features of hyper-Calvinism from the Westminster Confession of Faith by simply expunging words, phrases, sentences, or even sections, and then attempting to fill the vacancies thus made by corrected statements or other declarations, for the objectionable doctrine, with its logical sequences, pervaded the whole system of theology formulated in that book. ✓

The compilers knew this, and they also knew that a book thus made must necessarily have some defects. Still they felt assured that they had prepared one which could not be fairly and logically interpreted without contradicting the most objectionable features of hyper-Calvinism; and they felt, too, that they had formulated a system of doctrines which any candid inquirer after truth might understand. They did not, however, claim that the time would never come when there might be a demand for a restatement of these doctrines, which would set forth more clearly and logically the system of theology believed and taught by the Cumberland Presbyterian Church. That time did come, and so general was the desire throughout the Church to have the Confession of Faith revised that at the General Assembly which convened in the city of Austin, Texas, A.D. 1881, a paper was introduced looking to that end, and it was adopted by a unanimous vote.

In view of the great importance of the work, two committees were appointed, and it was made the duty of the first committee to revise the Confession of Faith and Government, and of the second to review and revise the work of the first. The committees met at Lebanon, Tennessee, the seat of Cumberland University, where every facility could be enjoyed for such labors, having free access to a fine theological library. After bestowing great labor upon their work, giving every item earnest and prayerful attention, the committees completed the tasks assigned them, and the results of their labors were published in pamphlet form and in weekly papers of the Church for information, "that criticism might be made by those desiring to do so." The committees,

after receiving these criticisms, again met and remained in session for a number of days, giving careful and prayerful consideration to all the suggestions made. They then completed their work without a single dissent, and submitted the result to the General Assembly which convened in the city of Huntsville, Alabama, A.D. 1882. That General Assembly, in "Committee of the Whole," considered with great patience and care every item in the entire book, taking a vote on each one separately, and at the close of each chapter or subject taking a vote upon it as a whole. In this way the entire book, from beginning to end, was carefully and prayerfully scrutinized, and necessary changes were made—the most of them verbal; and there was not in the final vote a single negative!

Having completed its work, the General Assembly transmitted the book to the Presbyteries for their approval or disapproval. The reports from the Presbyteries to the next General Assembly, which convened in the city of Nashville, Tennessee, A.D. 1883, showed that this work had been almost unanimously adopted. The General Assembly, having reviewed these returns from the Presbyteries, formally declared said book to be the Confession of Faith and Government of the Cumberland Presbyterian Church.

The book is now sent forth with the strongest convictions that it is in accord with the word of God. Let it be tested, not by tradition, but by the Holy Scriptures, the only infallible rule of faith and practice.

The General Assembly, at Bentonville, Arkansas, A.D. 1885, ordered the insertion of the foregoing Preface without referring the same to the Presbyteries.

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INTRODUCTION.

1. God alone is Lord of the conscience, and has left it unfettered by the doctrines and commandments of men which are in any thing contrary to his word. The right of private judgment, therefore, in respect to religion, is universal and inalienable. No religious organization should be aided by the civil power further than may be necessary for protection, and this should be afforded to all alike.

2. Our blessed Saviour, for the edification of the visible Church, has appointed officers not only to preach the gospel and to administer the sacraments, but also to exercise discipline; and it is incumbent upon these officers, and upon the whole Church in whose name they act, to censure or suspend from the privileges of the Church the disorderly, or to excommunicate the heretical and scandalous—observing in all cases the rules contained in the word of God.

3. No error can be more pernicious or more absurd than that which represents it as a matter of but little consequence what a man's opinions are; for there is an inseparable connection between faith and practice, truth and holiness; otherwise it would be of no consequence to discover truth or to embrace it. Our Saviour has said, "A corrupt tree cannot bring forth good fruit."

4. While it is necessary that all who are admitted as teachers should be sound in the faith, nevertheless there

are doctrines and forms with respect to which men of good character and principles may differ; and in all these it is the duty of all private Christians and religious bodies to exercise forbearance toward one another.

5. Though the character, qualifications, and authority of Church-officers are laid down in the Holy Scriptures, as well as the proper method of their investiture, yet the right to select the persons who shall exercise this authority, in any particular body, belongs to that body.

6. All Church-power, however exercised, is ministerial and declarative only; that is, the Holy Scriptures are the only infallible rule of faith and practice. No Church-judicatory ought to assume, by virtue of its own authority, to make laws to bind the conscience; and all its decisions should be founded upon the revealed will of God.

Ecclesiastical discipline is altogether distinct from the civil magistracy, and Church-judicatories do not possess any civil jurisdiction—cannot inflict any civil penalties, nor have they any jurisdiction in political or civil affairs. Their power is wholly moral and ecclesiastical. They possess the right of requiring obedience to the laws of Christ, may frame articles of faith, may bear testimony against error in doctrine and immorality in practice, and may exclude the disobedient and disorderly from the privileges of the Church. They possess the power requisite for obtaining evidence and inflicting censure. They can call before them any offender against the order and government of the Church. They can require members of their own body to appear and give testimony, and also introduce other witnesses when necessary. But the highest punishment to which their authority extends is

to exclude the contumacious and impenitent from the communion and fellowship of the Church.

7. Every Christian Church, or union, or association of particular Churches, has the right to declare the terms of admission into its communion, and the qualifications of its ministers, officers, and members, as well as the whole system of its internal government.

In the exercise of this right, the Cumberland Presbyterian Church, adhering to the foregoing general principles, adopts the following as its system of faith and internal government, consisting: 1. Of the Confession of Faith. 2. Of the Catechism. 3. Of the Constitution. 4. Of the Rules of Discipline. 5. Of the General Regulations. 6. Of the Directory for Worship. 7. Of the Rules of Order.

CONFESSION OF FAITH.

HOLY SCRIPTURES.

1. The Holy Scriptures comprise all the books of the Old and the New Testament which are received as canonical, and which are given by inspiration of God to be the rule of faith and practice, and are these:

OLD TESTAMENT.

Genesis,	II. Chronicles,	Daniel,
Exodus,	Ezra,	Hosea,
Leviticus,	Nehemiah,	Joel,
Numbers,	Esther,	Amos,
Deuteronomy,	Job,	Obadiah,
Joshua,	Psalms,	Jonah,
Judges,	Proverbs,	Micah,
Ruth,	Ecclesiastes,	Nahum,
I. Samuel,	Song of Solomon,	Habakkuk,
II. Samuel,	Isaiah,	Zephaniah,
I. Kings,	Jeremiah,	Haggai,
II. Kings,	Lamentations,	Zechariah,
I. Chronicles,	Ezekiel,	Malachi.

NEW TESTAMENT.

Matthew,	Ephesians,	Hebrews,
Mark,	Philippians,	James,
Luke,	Colossians,	I. Peter,
John,	I. Thessalonians,	II. Peter,
The Acts,	II. Thessalonians,	I. John,
Romans,	I. Timothy,	II. John,
I. Corinthians,	II. Timothy,	III. John,
II. Corinthians,	Titus,	Jude,
Galatians,	Philemon,	Revelation.

2. The authority of the Holy Scriptures depends not upon the testimony of any man or Church, but upon God alone.

3. The whole counsel of God, concerning all things necessary for his own glory—in creation, providence, and man's salvation—is either expressly stated in the Scriptures, or by necessary consequence may be deduced therefrom; unto which nothing at any time is to be added by man, or from the traditions of men; nevertheless, we acknowledge the inward illumination of the Spirit of God to be necessary for the saving understanding of such things as are revealed in the word.

2. 2 Tim. iii. 16: All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. 1 John v. 9: If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son. 1 Thess. ii. 13: For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but, as it is in truth, the word of God, which effectually worketh also in you that believe.

3. 1 John ii. 20, 27: But ye have an unction from the Holy One, and ye know all things. But the anointing which ye have received abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him. John xvi. 13, 14: Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you. Gal. i. 8: But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. 1 Cor. ii. 10-12. John vi. 45.

4. The best rule of interpretation of the Scriptures is the comparison of scripture with scripture.

THE HOLY TRINITY.

5. There is but one living and true God, a self-existent Spirit, infinite, eternal, and unchangeable in his being, wisdom, power, holiness, justice, goodness, and truth.

6. God has all life, glory, goodness, and blessedness in himself; not standing in need of any creatures which he has made, nor deriving any essential glory from them; and has most sovereign dominion over them to do whatsoever he may please.

4. 1 Cor. ii. 2, 13: For I determined not to know any thing among you, save Jesus Christ, and him crucified. Which things also we speak not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. Acts xv. 15: And to this agree the words of the prophets. Matt. xxii. 29.

5. Deut. vi. 4: Hear, O Israel: The Lord our God is one Lord. 1 Cor. viii. 4, 6. 1 Thess. i. 9. John iv. 24: God is a Spirit: and they that worship him must worship him in spirit and in truth. Ex. iii. 14: And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. 1 Tim. i. 17: Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory for ever and ever. Amen. Ps. cxlv. 3. Gen. xvii. 1. Rom. xvi. 27. Mal. iii. 6.

6. John v. 26: For as the Father hath life in himself; so hath he given to the Son to have life in himself. Acts vii. 2: And he said, Men, brethren, and fathers, hearken; the God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran. Ps. cxix. 68: Thou art good, and doest good: teach me thy statutes. 1 Tim. vi. 15. Rom. ix. 15: For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. Acts xvii. 24, 25. Job xxii. 2, 3. Rom. xi. 36. Rev. iv. 11.

7. In the unity of the Godhead there are three persons of one substance, power, and eternity: God the Father, Son, and Holy Spirit.

DECREES OF GOD.

8. God, for the manifestation of his glory and goodness, by the most wise and holy counsel of his own will, freely and unchangeably ordained or determined what he himself would do, what he would require his intelligent creatures to do, and what should be the awards, respectively, of the obedient and the disobedient.

9. Though all Divine decrees may not be revealed to men, yet it is certain that God has decreed nothing contrary to his revealed will or written word.

7. 2 Cor. xiii. 14: The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen. Matt. iii. 16, 17: And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased. Matt. xxviii. 19: Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

8. Ps. cxxxv. 6: Whatsoever the Lord pleased, that did he in heaven, and in earth, in the seas, and all deep places. Isa. xlv. 9-11. Ex. xx. 3-17. Matt. xxii. 38, 39. Ecc. xii. 13: Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. 2 Cor. v. 10: For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. Rev. xxii. 12. Matt. xvi. 27.

9. Deut. xxix. 29: The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law. Acts i. 7: And he said unto them, It is not for you to know the

CREATION.

10. It pleased God, for the manifestation of the glory of his eternal power, wisdom, and goodness, to create the world and all things therein, whether visible or invisible; and all very good.

11. After God had made all other creatures, he created man in his own image; male and female created he them, enduing them with intelligence, sensibility, and will; they having the law of God written in their hearts, and power to fulfill it, being upright and free from all bias to evil.

times or the seasons, which the Father hath put in his own power. 1 Thess. v. 1. Matt. xxiv. 33. Acts xx. 27: For I have not shunned to declare unto you all the counsel of God. Rom. ii. 12, 16: For as many as have sinned without law shall also perish without law; and as many as have sinned in the law shall be judged by the law; in the day when God shall judge the secrets of men by Jesus Christ according to my gospel. Rev. xx. 12.

10. Gen. i. 1: In the beginning God created the heaven and the earth. Isa. xlv. 24: Thus said the Lord, thy Redeemer, and he that formed thee from the womb, I am the Lord that maketh all things; that stretcheth forth the heavens alone; and spreadeth abroad the earth by myself. Rom. i. 20. Col. i. 16. Heb. xi. 3. Gen. i. 31. Ex. xx. 11: For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the sabbath day and hallowed it.

11. Gen. ii. 7: And the Lord formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. Gen. i. 26. Rom. ii. 14, 15: For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another. Ecc. vii. 29: Lo, this only have I found, that God hath made man upright; but they have sought out many inventions.

PROVIDENCE.

12. God the Creator upholds and governs all creatures and things by his most wise and holy providence.

13. God, in his providence, ordinarily works through the instrumentality of laws or means, yet is free to work with and above them, at his pleasure.

14. God never leaves nor forsakes his people; yet when they fall into sin he chastises them in various ways, and makes even their own sin the occasion of discovering unto them their weakness and their need of greater watchfulness and dependence upon him for supporting grace.

12. Heb. i. 3. Matt. x. 29-31: Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows. Rom. ix. 17. For the Scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth.

13. Matt. v. 45: That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. Isa. iv. 10, 11. Acts xxvii. 24, 31: Saying, Fear not, Paul; thou must be brought before Cesar: and, lo, God hath given thee all them that sail with thee. Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved. Hosea i. 7: But I will have mercy upon the house of Judah, and will save them by the Lord their God, and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen. Rom. iv. 19, 20. 2 Kings vi. 6.

14. Ps. xxxvii. 28: For the Lord loveth judgment, and forsaketh not his saints: they are preserved for ever: but the seed of the wicked shall be cut off. 2 Cor. xii. 7-9: And lest I should be exalted above measure through the abundance of the revelations,

15. God's providence over the wicked is not designed to lead them to destruction, but to a knowledge of his goodness, and of his sovereign power over them, and thus to become a means of their repentance and reformation, or to be a warning to others; and if the wicked make it an occasion of hardening their hearts, it is because of their perversity, and not from necessity.

16. While the providence of God, in general, embraces all creatures, it does, in a special manner, extend to his Church.

there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Rom. viii. 2-4. Ps. cxix. 71, 75: It is good for me that I have been afflicted, that I might learn thy statutes. I know, O Lord, that thy judgments are right, and that thou in faithfulness hast afflicted me. Heb. xiii. 5-11.

15. James i. 13: Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man. Matt. ix. 13: But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance. Luke xxiv. 48. Rom. ii. 4: Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance? Prov. i. 24, 25. John v. 40. Ex. viii. 15, 32. Acts xii. 23.

16. Matt. xvi. 18: And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. Rom. viii. 28-31. Acts v. 11: And great fear came upon all the church, and upon as many as heard these things. Acts xviii. 21: But bade them farewell, saying, I must by all means keep this feast that cometh in Jerusalem: but I will return again unto you, if God will. And he sailed from Ephesus.

FALL OF MAN.

17. Our first parents, being seduced by the subtlety and temptation of Satan, sinned in eating the forbidden fruit; whereupon, God was pleased, for his own glory and the good of mankind, to reveal the Covenant of Grace in Christ, by which a gracious probation was established for all men.

18. By this sin they fell from their original uprightness, lost their communion with God, and so became dead in sin and defiled in all the faculties of their moral being. They being the root of all mankind, sin entered into the world through their act, and death by sin, and so death passed upon all men.

17. Gen. iii. 13: And the Lord God sa'd unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat. 2 Cor. xi. 3. Rom. v. 12: Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. Gen. iii. 15: And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. Isa. ix. 6: For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, the everlasting Father, The Prince of Peace. Matt. iv. 16. John iii. 16, 17: For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. Rom. v. 2, 8. Rom. xiv.

18. Gen. iii. 7, 8. Ecc. vii. 29: Lo, this only I have found, that God hath made man upright; but they have sought out many inventions. Rom. iii. 23: For all have sinned, and come short of the glory of God. Eph. ii. 1. Gen. vi. 5: And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually Jer. xvii. 9.

19. From this original corruption also proceeds actual transgression.

20. The remains of this corrupt nature are felt by those who are regenerated, nor will they altogether cease to operate and disturb during the present life.

21. Sin, being a transgression of the law of God, brings guilt upon the transgressor, and subjects him to the wrath of God and to endless torment, unless pardoned through the mediation of Christ.

19. Rom. v. 12: Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. Rom. v. 15-19. Job xxv. 4. Ps. li. 5: Behold, I was shapen in iniquity; and in sin did my mother conceive me. Job xiv. 4. John iii. 6: That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Eph. ii. 3.

20. Rom. vii. 14, 17, 18, 23: For we know that the law is spiritual: but I am carnal, sold under sin. Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. Prov. xx. 9. Ecc. vii. 20: For there is not a just man upon earth, that doeth good, and sinneth not. Rom. vii. 5, 7, 25: For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death. What shall we say, then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

21. 1 John iii. 4: Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. Rom. iii. 19: Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. Gal. iii. 18.

GOD'S COVENANT WITH MAN.

22. The first covenant made with man was a Covenant of Works, wherein life was promised to Adam upon condition of perfect and personal obedience.

23. Man, by his fall, having made himself incapable of life by that covenant, the Lord was pleased to make the second, commonly called the Covenant of Grace, wherein he freely offers unto sinners life and salvation by Jesus Christ, requiring of them faith in him, that they may be saved. This covenant is frequently set

Rom. vi. 23: For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

22. Job ix. 22, 33. Gal. iii. 12: And the law is not of faith: but, The man that doeth them shall live in them. Gen. ii. 16, 17: And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

23. Gal. iii. 21: Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law. Rom. viii. 3: For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh. Isa. xlii. 6. Mark xvi. 15, 16: And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. John iii. 16: For God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life. Heb. ix. 15-17: And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth. Heb. vii. 22. Luke xxii. 20.

forth in the Scriptures by the name of a testament, in reference to the death of Jesus Christ, the testator, and to the everlasting inheritance, with all things belonging to it, therein bequeathed.

24. Under the Old Testament dispensation the Covenant of Grace was administered by promises, prophecies, sacrifices, circumcision, the paschal lamb, and other types and ordinances delivered to the Jews—all fore-signifying Christ to come—which were sufficient, through the operation of the Holy Spirit, to instruct them savingly in the knowledge of God, and build them up in the faith of the Messiah.

25. Under the New Testament dispensation, wherein Christ, the substance, is set forth, the ordinances in

24. 2 Cor. iii. 6-9. Heb. viii. 9, 10. Rom. iv. 11. Col. ii. 11, 17. 1 Cor. v. 7: Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us.

25. 1 Cor. x. 1-4: Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them: and that Rock was Christ. Heb. xi. 13: These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. Gal. iii. 7-9, 14: Know ye therefore that they which are of faith, the same are the children of Abraham. And the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham. That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith. 1 Cor. xi. 23-25.

which the Covenant of Grace is dispensed are the preaching of the Word and the administration of the sacraments of Baptism and the Lord's Supper, which are administered with more simplicity, yet in them it is held forth in more fullness and spiritual efficacy to all nations, Jews and Gentiles.

26. As children were included with their parents in the Covenant of Grace under the Old Testament dispensation, so are they included in it under the New, and should, as under the Old, receive the appropriate sign and seal thereof.

CHRIST THE MEDIATOR.

27. Jesus Christ, the only-begotten Son of God, was verily appointed before the foundation of the world to be the Mediator between God and man, the Prophet, Priest, and King, the heir of all things, the propitiation for the sins of all mankind, the Head of his Church, the Judge of the world, and the Saviour of all true believers.

28. Gen. xvii, 7, 11, 13: And I will establish my covenant between me and thee and thy seed after thee in their generations, for an everlasting covenant, to be a God unto thee and to thy seed after thee. And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you. He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant. Acts ii. 39: For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. Rom. ix. 8: That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed. Acts xvi. 15, 33. 1 Cor. i. 16.

27. 1 Pet. i. 19, 20: But with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was fore-ordained before the foundation of the world, but was manifest in

28. The Son of God, the second person in the Trinity, did, when the fullness of time was come, take upon himself man's nature, yet without sin, being very God and very man, yet one Christ, the only Mediator between God and man.

29. Jesus Christ, in his human nature, thus united to

these last times for you. 1 Tim. ii. 5: For there is one God, and one mediator between God and men, the man Christ Jesus. John iii. 16. Acts 22: For Moses truly said unto the fathers, A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. Heb. v. 6. Ps. ii. 6. Luke i. 33: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. Heb. i. 2: Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds. 1 John ii. 2: And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world. 1 John iv. 10. Eph. ii. 20-22. Matt. xxi. 42. 2 Tim. iv. 1, 8. 1 Pet. iv. 5. Acts x. 42, Rom. xiv. 10. Luke ii. 11. John iv. 42. Acts v. 31. 1 Tim. iv. 10.

28. John i. 1, 14: In the beginning was the Word, and the Word was with God, and the Word was God. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only-begotten of the Father,) full of grace and truth. 1 John v. 20: And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true; and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life. Phil. ii. 6: Who, being in the form of God, thought it not robbery to be equal with God. Gal. iv. 4: But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law. Heb. ii. 17. Heb. iv. 15. Rom. i. 3, 4. 1 Tim. ii. 5.

29. Ps. xlv. 7: Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows. John iii. 34: For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him. Col. ii. 3: In whom are hid all the treasures of wisdom and knowledge. Col. i. 19. Heb. vii. 22, 26. Acts x. 38.

the Divine, was sanctified and anointed with the Holy Spirit above measure, having in him all the treasures of wisdom and knowledge, in whom it pleased the Father that all fullness should dwell, to the end that, being holy, harmless, undefiled, and full of grace and truth, he might be thoroughly furnished to execute the office of a Mediator and Surety.

30. That he might discharge the office of Mediator, Jesus Christ was made under the law, which he perfectly fulfilled, was crucified, died, and was buried, and remained under the power of death for a time, yet saw no corruption. On the third day he arose from the dead, and afterward ascended to heaven, where he sits on the right hand of God, making intercession for transgressors.

31. Jesus Christ, by his perfect obedience and sacrifice of himself, which he, through the Eternal Spirit, once offered unto God, became the propitiation for the sins of the whole world, so God can be just in justifying all who believe in Jesus.

30. Gal. iv. 4: But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, Matt. iii. 15: And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfill all righteousness. Then he suffered him. Matt. v. 17: Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. Matt. xxvii. 35, 50. Acts ii. 31. Acts xiii. 30, 37. 1 Cor. xv. 4. Mark xvi. 19. Rom. viii. 34. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Heb. vii. 25: Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. Rom. xiv. 9, 10.

31. Heb. ix. 14: How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God,

32. Although the work of redemption was not actually wrought by Christ until after his incarnation, yet the benefits thereof were communicated unto the believer, in all ages, successively, from the beginning of the world, by the Holy Spirit, and through such instrumentalities as God was pleased to employ.

33. Jesus Christ tasted death for every man, and now makes intercession for transgressors, by virtue of which the Holy Spirit is given to convince of sin and enable man to believe and obey, governing the hearts of believers by his word and Spirit, overcoming all their enemies, by his almighty power and wisdom, in such manner and ways as are most consonant to his wonderful and unsearchable dispensation.

purge your conscience from dead works to serve the living God? Rom. iii. 25, 26: Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus. Rom. v. 6, 8, 10, 11. 2 Cor. v. 14, 15: For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. Heb. ii. 9. 1 John ii. 2.

32. Gal. iv. 4, 5: But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. Gen. xv. 6: And he believed in the Lord; and he counted it to him for righteousness. Rom. iv. 3, 5, 6, 7. Neh. ix. 20. Ps. cxliii. 10. Ps. li. 11, 12. Heb. i. 1: God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets. Num. xii. 6: And he said, Hear now my words: If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream.

33. Heb. ii. 9: But we see Jesus, who was made a little lower

FREE WILL.

34. God, in creating man in his own likeness, endued him with intelligence, sensibility, and will, which form the basis of moral character, and render man capable of moral government.

35. The freedom of the will is a fact of human consciousness, and is the sole ground of human accountability. Man, in his state of innocence, was both free and able to keep the Divine law, also to violate it. Without any constraint, from either physical or moral causes, he did violate it.

than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man. 1 John ii. 1: My little children, these things which write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous. Rom. viii. 34. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. John xiv. 10, 19: And I will pray the Father, and he will give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you. John xvi. 8-11. John xvii. 6, 8-11. Rom. viii. 28, 33-39.

34. Gen. i. 26, 27: And God said, let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them. Eph. iv. 24: And that ye put on the new man, which after God is created in righteousness and true holiness. Rev. xxii. 17. John v. 40.

35. Josh. xxiv. 15: And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the

36. Man, by disobedience, lost his innocence, forfeited the favor of God, became corrupt in heart and inclined to evil. In this state of spiritual death and condemnation, man is still free and responsible; yet, without the illuminating influences of the Holy Spirit, he is unable either to keep the law or lay hold upon the hope set before him in the gospel.

37. When the sinner is born of God, he loves him supremely, and steadfastly purposes to do his will; yet, because of remaining corruption, and of his imperfect

flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord. Prov. i. 29-31: For that they hated knowledge, and did not choose the fear of the Lord: they would none of my counsel: they despised all my reproof. Therefore shall they eat of the fruit of their own way, and be filled with their own devices. Rom. ii. 12-15.

36. Rom. v. 12. Ezek. xviii. 4. Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die. Rom. viii. 6-8: For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God. Rom. i. 18-20. Rom. iii. 19, 20. 1 Cor. ii. 14: But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. John vi. 44: No man can come to me except the Father which hath sent me draw him: and I will raise him up at the last day. John i. 9. 1 Cor. xii. 7: But the manifestation of the Spirit is given to every man to profit withal. Rom. viii. 26.

37. Rom. viii. 14-16: For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God. John xiv. 15: If ye love me, keep my commandments. Rom. vii. 14, 15, 23, 24. Gal. v. 17: For the flesh lusteth against the Spirit

knowledge of moral and spiritual things, he often wills what in itself is sinful. This imperfect knowledge and corruption remain, in greater or less force, during the present life; hence the conflict between the flesh and the spirit.

DIVINE INFLUENCE.

38. God the Father, having set forth his Son Jesus Christ as a propitiation for the sins of the world, does most graciously vouchsafe a manifestation of the Holy Spirit with the same intent to every man.

39. The Holy Spirit, operating through the written word, and through such other means as God in his wisdom may choose, or directly, without means, so moves upon the hearts of men as to enlighten, reprove, and convince them of sin, of their lost estate, and of their need of salvation; and, by so doing, inclines them to come to Christ.

and the Spirit against the flesh: and these are contrary the one to the other; so that ye cannot do the things that ye would. Ecc. vii. 20.

38. Rom. iii. 25: Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God. 1 John ii. 2: And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world. 1 John iv. 10. Heb. ii. 9. John i. 9. Isa. xlix. 6. 1 Cor. xii. 7: But the manifestation of the Spirit is given to every man to profit withal.

39. Heb. iv. 12: For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart. Rev. xxii. 17: And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely. John xvi. 8: And when he is come, he will reprove the world of sin, and of righteousness, and of judgment. John xii. 32. Rom. v. 18.

40. This call of the Holy Spirit is purely of God's free grace alone, and not because of human merit, and is antecedent to all desire, purpose, and intention on the part of the sinner to come to Christ; so that while it is possible for all to be saved with it, none can be saved without it.

41. This call is not irresistible, but is effectual in those only who, in penitence and faith, freely surrender themselves wholly to Christ, the only name whereby men can be saved.

REPENTANCE UNTO LIFE.

42. Repentance unto life is a change of mind and

40. 1 Tim. i. 9: Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers. Titus iii. 4, 5: But after that the kindness and love of God our Saviour toward man appeared. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost. 1 Cor. ii. 14: But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. Rom. viii. 7: Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. Eph. ii. 5. John vi. 37.

41. Prov. i. 24, 25: Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at naught all my counsel, and would none of my reproof. John v. 40: And ye will not come to me, that ye might have life. Acts vii. 51: Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye. 1 Thess. v. 19: Quench not the Spirit. Matt. ix. 28, 29. Luke xiii. 3, 5.

42. Acts xi. 18: When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gen-

feeling toward God, induced by the agency of the Holy Spirit, wherein the sinner resolutely purposes to forsake all sin, to turn unto God, and to walk in all his commandments.

43. There is no merit in repentance, or in any other human exercise; yet God is pleased to require all men to repent.

44. As all men are required to make full and frank confession of sin to God, so he that gives grounds of

tiles granted repentance unto life. John iii. 27: John answered and said, A man can receive nothing, except it be given him from heaven. John xv. 5: I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. Luke xxiv. 47. Acts xx. 21. Ezek. xviii. 30, 31: Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord God. Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin. Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel? Ezek. xxxvi. 31. 2 Cor. vii. 11.

43. Isa. lxiv. 6: But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away. Ezek. xvi. 63: That thou mayest remember, and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord God. Acts ii. 38. Acts iii. 19: Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord. Acts xvii. 30: And the times of this ignorance God winked at; but now commandeth all men everywhere to repent.

44. Ps. xxxii. 5, 6. Prov. xxviii. 13: He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy. 1 John i. 9. James v. 16. Luke xvii. 3, 4: Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against

offense to the Church, or trespasses against his brother, should confess his errors, make amendment and due restitution, so far as is in his power.

SAVING FAITH.

45. Saving faith, including assent to the truth of God's holy word, is the act of receiving and resting upon Christ alone for salvation, and is accompanied by contrition for sin and a full purpose of heart to turn from it and to live unto God.

46. While there is no merit in faith, yet it is the con-

thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him. Luke xix. 8. 2 Cor. ii. 8: Wherefore I beseech you that ye would confirm your love toward him.

45. Ps. ii. 12: Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him. 1 Pet. ii. 2, 6. John xiv. 1: Let not your heart be troubled: ye believe in God, believe also in me. Matt. xvi. 16. John xi. 26: And whosoever liveth and believeth in me shall never die. Believest thou this? John xi. 27. John vi. 68, 69. Matt. xix. 27-29. 2 Cor. iv. 13: We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak. Rom. x. 14, 17: How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? So then faith cometh by hearing, and hearing by the word of God. Eph. ii. 8: For by grace are ye saved through faith; and that not of yourselves: it is the gift of God. Rom. i. 16, 17. 1 Thess. ii. 13. 1 John v. 10: He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son.

46. Rom. iv. 16: Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the

dition of salvation. It is not of the nature of good works, from which it must be distinguished.

47. This faith may be tried in many ways, but the believer has the promise of ultimate victory through Christ.

JUSTIFICATION.

48. All those who truly repent of their sins, and in faith commit themselves to Christ, God freely justifies, not by infusing righteousness into them, but by pardoning their sins and by counting and accepting their persons as righteous; not for any thing wrought in them or done by them, but for Christ's sake alone; not by im-

faith of Abraham; who is the father of us all. John iii. 36: He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him. Acts xvi. 31. John iii. 14, 15, 16, 18.

47. Luke xxii. 31, 32: And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren. Matt. vi. 30: Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Matt. viii. 10. Rom. iv. 19, 20: And being not weak in faith, he considered not his own body now dead, when he was about a hundred years old, neither yet the deadness of Sarah's womb: he staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God. Heb. v. 13, 14. Heb. x. 22: Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. 1 John v. 4, 5. Heb. xii. 2.

48. Rom. iii. 24: Being justified freely by his grace through the redemption that is in Christ Jesus. Rom. iv. 5, 8: But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Blessed is the man to

puting faith itself, or any other evangelical obedience, to them as their righteousness, but by imputing the obedience and satisfaction of Christ unto them, they receiving and resting on him and his righteousness by faith.

49. Justification is purely of God's free grace, and is a full pardon for all sins, and exemption from all their penal consequences; but it imparts no moral qualities or merits to the believer, being strictly a legal transaction. Though of free grace alone, it is conditioned upon faith, and is assured to none but penitent and true believers, who, being justified, have peace with God through our Lord Jesus Christ.

50. God continues to forgive the sins of those who are justified, and although he will never permit them to

whom the Lord will not impute sin. 2 Cor. v. 19, 21. Rom. v. 17-19: For if by one man's offense death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ. Therefore, as by the offense of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

49. Phil. iii. 9: And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith. Rom. iii. 20, 24. John v. 24: Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. Rom. viii. 1: There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

50. Matt. vi. 12: And forgive us our debts, as we forgive our debtors. 1 John ii. 1: My little children, these things write I un-

fall from the state of justification, yet they may, by their sins, fall under God's fatherly displeasure, and not have the light of his countenance restored unto them until they humble themselves, confess their sins, and renew their consecration to God.

REGENERATION.

51. Those who believe in the Lord Jesus Christ are regenerated, or born from above, renewed in spirit, and made new creatures in Christ.

52. The necessity for this moral purification arises out of the enmity of the human heart against God, its insubordination to his law, and its consequent incapacity to love and glorify God.

to you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous. Luke xxii. 32. John x. 28. Heb. x. 14: For by one offering he hath perfected forever them that are sanctified. Ps. lxxxix. 31-33: If they break my statutes, and keep not my commandments; then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless my lovingkindness will I not utterly take from him, nor suffer my faithfulness to fail. Ps. li.

51. 1 John v. 1: Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him. John iii. 5-7: Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh: and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. Rom. xii. 2. Titus iii 5: Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost. 2 Cor. v. 17. Eph. ii. 10.

52. Rom. viii. 6, 7: For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind

53. Regeneration is of God's free grace alone, and is the work of the Holy Spirit, who, by taking of the things which are Christ's and showing them unto the sinner, enables him to lay hold on Christ. This renewal of the heart by the Holy Spirit is not of the nature of a physical but of a moral work—a purification of the heart by faith.

is enmity against God: for it is not subject to the law of God, neither indeed can be. 2 Cor. vi. 15. Amos. iii. 3: Can two walk together, except they be agreed? Rom. i. 28-32. Matt. xv. 18-20: But those things which proceed out of the mouth come forth from the heart; and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: these are the things which defile a man: but to eat with unwashen hands defileth not a man.

53. Eph. ii. 8: For by grace are ye saved through faith; and that not of yourselves: it is the gift of God. Phil. i. 29. John iii. 5, 6. John i. 13: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. Titus iii. 5: Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost. John xvi. 13, 14: Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you. 1 Cor. ii. 10: But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. 1 John ii. 27. 1 Cor. xii. 3. John iii. 5, 6. Zech. iv. 6. Acts xv. 9: And put no difference between us and them, purifying their hearts by faith. 1 Pet. i. 22, 23: Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever. Gal. iii. 7, 26. 1 John v. 1. John i. 12. 2 Cor. iii. 18. Titus iii. 5.

54. All infants dying in infancy, and all persons who have never had the faculty of reason, are regenerated and saved.

ADOPTION.

55. All those who are regenerated, and are thus changed into the image of his Son, God the Father is pleased to make partakers of the grace of adoption, by which they are taken into the number, and enjoy the liberties and privileges, of the children of God; have his name put upon them; receive the Spirit of adoption; have access to the throne of grace with boldness; are enabled to cry, Abba, Father; are pitied, protected, provided for, and chastened by him, as by a father, yet never cast off, but sealed to the day of redemption, and inherit the promises as heirs of everlasting salvation.

54. Luke xviii. 15, 16: And they brought unto him also infants, that he would touch them: but when his disciples saw it, they rebuked them. But Jesus called them unto him, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God. Acts ii. 33, 39: Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. John iii. 8.

55. Eph. i. 5: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will. Gal. iv. 4-6: But when the fullness of the time was come, God sent forth his son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Rom. viii. 15-17: For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness

SANCTIFICATION.

56. Sanctification is a doctrine of the Holy Scriptures, and it is the duty and privilege of believers to avail themselves of its inestimable benefits, as taught in the word of God. A state of sinless perfection in this life is not authorized by the Scriptures, and is a dogma of dangerous tendency.

with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together. Ps ciii. 13: Like as a father pitieth his children, so the Lord pitieth them that fear him. Mal. iii. 17: And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him. Matt. vi. 30, 32. 1 Pet. v. 7. Heb. xii. 6: For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. Lam. iii. 31. Eph. iv. 30: And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Eph. i. 13. Heb. vi. 12. Gal. iii. 29. 1 Pet. i. 4. Heb. i. 14.

56. 2 Thess. ii. 13: But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth. 1 Pet. i. 2: Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied. Heb. ix. 13, 14: For if the blood of bulls and of goats, and the ashes of a heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? 2 Cor. vi. 16-18. Ps. iv. 3: But know that the Lord hath set apart him that is godly for himself: the Lord will hear when I call unto him. 1 Thess. v. 23. Eph. v. 26, 27. 2 Cor. vii. 1: Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. Rom. vi. 22. 1 Cor. vi. 11. 1 Thess. v. 23. Phil. iii. 12.

GROWTH IN GRACE.

57. Growth in grace is secured by personal consecration to the service of God, regular attention to the means of grace, the reading of the Holy Scriptures, prayer, the ministrations of the sanctuary, and all known Christian duties. By such means the believer's faith is much increased, his tendency to sin weakened, the lusts of the flesh mortified, and he more and more strengthened in all saving graces, and in the practice of holiness, without which no man shall see the Lord.

GOOD WORKS.

58. Good works are such only as God has commanded

57. 2 Pet. iii. 18: But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen. 2 Cor. vi. 17: Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you. Ps. iv. 3. 2 Cor. vii. 1. John v. 39. 2 Cor. xiii. 7: Now I pray to God that ye do no evil; not that we should appear approved, but that ye should do that which is honest, though we be as reprobates. Phil. iii. 9-11: And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead. Col. i. 9: For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding. 1 Thess. v. 17, 23. Heb. x. 25. Acts ii. 42. Acts xiii. 42. Acts xvi. 13. Acts xviii. 4. Heb. vi. 12. 2 Pet. i. 5, 10. Col. i. 11. Eph. iii. 16. Mark iv. 23, 31, 32. 1 Pet. ii. 2.

58. Micah vi. 8: He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? Rom. xii. 2:

in his word, and not such as may be devised by men out of blind zeal, or any pretense of good intention.

59. Those who, in their obedience and love, attain the greatest height in this life, still fall short of that perfection which the Divine law requires; yet their good works are accepted of God, who, looking upon them in his Son, is pleased to accept and reward that which is sincere, although accompanied with many weaknesses and imperfections.

PRESERVATION OF BELIEVERS.

60. Those whom God has justified, he will also glorify; consequently, the truly regenerated soul will not totally fall away from a state of grace, but will be preserved to everlasting life.

And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God. Heb. xiii. 21. Matt. xv. 9: But in vain they do worship me, teaching for doctrines the commandments of men. John xvi. 2.

59. Luke xvii. 10: So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do. Job ix. 2, 3: I know it is so of a truth: but how should man be just with God? If he will contend with him, he cannot answer him one of a thousand. Gal. v. 17. Eph. i. 6. 1 Pet. ii. 5. Heb. xi. 4. 2 Cor. viii. 12: For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not. Heb. vi. 10: For God is not unrighteous to forget your work and labor of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister.

60. Ps. xxxvii. 28: For the Lord loveth judgment, and forsaketh not his saints; they are preserved forever: but the seed of the wicked shall be cut off. Rom. viii. 38, 39: For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor

61. The preservation of believers depends on the unchangeable love and power of God, the merits, advocacy, and intercession of Jesus Christ, the abiding of the Holy Spirit and seed of God within them, and the nature of the Covenant of Grace. Nevertheless, true believers, through the temptations of Satan, the world, and the flesh, and the neglect of the means of grace, may fall into sin, incur God's displeasure, and grieve the Holy Spirit, and thus be deprived of some measure of their graces and comforts, and have their consciences wounded; but the Christian will never rest satisfied therein.

depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord John iii. 16. John v. 24: Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. John x. 28, 29: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand.

61. 2 Tim. ii. 19. Jer. xxxi. 3: The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee. 1 Pet. i. 5: Who are kept by the power of God through faith unto salvation ready to be revealed in the last time. 1 John ii. 1: My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous. Rom. v. 10: For if, when we were enemies, we were reconciled to God by the death of his Son; much more being reconciled, we shall be saved by his life. Col. iii. 3: For ye are dead, and your life is hid with Christ in God. Heb. vii. 25. Heb. x. 10, 14. John xiv. 16, 17. 1 John iii. 9. Jer. xxxii. 40. John xvii. 9, 21, 22. 2 Sam. xii. 13, 14: And David said unto Nathan, I have sinned against the Lord. And Nathan said unto David, The Lord also hath put away thy sin; thou shalt not die. Howbeit,

CHRISTIAN ASSURANCE.

62. Those who truly believe in the Lord Jesus Christ, and love him in sincerity, endeavoring to walk in all good conscience before him, may, in this life, be certainly assured that they are in a state of grace, and may rejoice in the hope of the glory of God, which hope shall never make them ashamed.

63. This assurance is founded upon the Divine promises, the consciousness of peace with God, the testimony of the Holy Spirit witnessing with their spirits that they are the children of God, and is the earnest of their inheritance.

because by this deed thou hast given great occasion to the enemies of the Lord to blaspheme, the child also that is born unto thee shall surely die. Rev. iii. 4. Luke xxii. 31-34.

62. 1 John ii. 3: And hereby we do know that we know him, if we keep his commandments. 1 John v. 13: These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God. Rom. v. 2, 5: By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. 2 Cor. v. 1, 6.

63. Heb. vi. 17, 18: Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath: that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us. 2 Pet. i. 4, 5, 10, 11: Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And besides this, giving all diligence, add to your faith virtue; and to virtue, knowledge. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall

64. This comfortable assurance of salvation is not an invariable accompaniment of faith in Christ; hence the believer may have many sore conflicts before he is made a partaker of it; yet he may, by the right use of the means of grace—through the agency of the Holy Spirit—attain thereunto; therefore, it is the duty of every one to give diligence to make his calling and election sure.

65. As this assurance may be very much strengthened by full consecration to God and fidelity in his service, so it may be weakened by worldly-mindedness and negligence in Christian duty, which result in darkness and in doubt; yet true believers have the promise of God that he will never leave nor forsake them.

never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. 1 John iii. 14: We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. 1 John ii. 3. 2 Cor. i. 12. Rom. viii. 15, 16: For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God. Eph. i. 13, 14.

64. 1 John v. 13. 1 Cor. ii. 12: Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God. 1 John iv. 13. Heb. vi. 11, 12: And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end: that ye be not slothful, but followers of them who through faith and patience inherit the promises. 2 Pet. i. 10. Rom. v. 5: And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. Rom. xiv. 17. Rom. xv. 13. Ps. cxix. 32. 2 Pet. i. 10.

65. Ps. li. 8, 12, 14: Make me to hear joy and gladness; that the bones which thou hast broken may rejoice. Restore unto me the joy of thy salvation; and uphold me with thy free Spirit. Deliver me from bloodguiltiness, O God, thou God of my salvation:

THE LAW OF GOD.

66. The moral law is the rule of duty growing immediately out of the relations of rational creatures to their Creator and to each other. These relations being the product of the Divine purpose, the law has its ultimate source in the will of the Creator.

67. This law is of universal and perpetual obligation, and is written primarily upon the hearts of all accountable beings. It was sufficiently known to Adam to enable him to know and do the will of God, and thus, by the righteousness of works, secure eternal life.

and my tongue shall sing aloud of thy righteousness. Eph. iv. 30: And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. John iii. 20. Job xiii. 15: Though he slay me, yet will I trust in him: but I will maintain mine own ways before him. Micah vii. 7-9.

66. Matt. xxii. 37: Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. Ex. xx. 1, 2: And God spake all these words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Eph. vi. 1, 4, 5, 9: Children, obey your parents in the Lord: for this is right. And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord. Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ. And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with him. Eph. v. 22, 25. Titus iii. 1. Heb. xiii. 7. Isa. xli. 10. Ps. xxxiii. 11: The counsel of the Lord standeth for ever, the thoughts of his heart to all generations. Ps. cv. 3.

67. Gen. i. 26: And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth

68. After Adam's fall, and that of his posterity through him, a written form of the law became necessary. This was given in the Decalogue, or Ten Commandments, a summary of which is given in these words: Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself.

69. This law is not set aside, but rather established, by the gospel, which is the Divine expedient by which sinners are saved, and the end of the law fully met. It accordingly remains in full force as the rule of conduct. It must not, therefore, be confounded with the ceremonial law, which was abolished under the New Testament dispensation.

upon the earth. Gen. ii. 17: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die. Rom. i. 18, 19. Rom. ii. 14, 15: For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another. Rom. x. 5: For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them. John ii. 9.

68. Rom. v. 12, 19: Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. Ex. xx. 1-17. Mark xii. 30: And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.

69. Matt. v. 17, 18: Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or

70. The penalties of this law are the natural and subjective sequences of transgression, and, unless set aside by the provisions of the gospel, must of necessity be eternal; and such are they declared to be by the Holy Scriptures. These moral retributions must be distinguished from judicial punishments, which are arbitrary, objective, and temporary, and are always inflicted, as occasion may require, for administrative purposes.

one tittle shall in nowise pass from the law, till all be fulfilled. Gal. iii. 21, 24: Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. Rom. iii. 24, 25, 31. Rom. vi. 15. Rom. xiii. 8, 9: Owe no man anything, but to love one another: for he that loveth another hath fulfilled the law. For this, thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself.

70. Gen. ii. 17. Rom. vi. 23: For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord. Rom. viii. 6: For to be carnally minded is death; but to be spiritually minded is life and peace. John iii. 36: He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him. Matt. xxv. 46. John v. 29. Rev. xiv. 11. Luke xvi. 24. 1 Pet. iii. 19, 20: By which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the long suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. Jude 7. Gen. vi. 7. Gen. xix. 24, 25: Then the Lord rained upon Sodom and upon Gomorrah brims'one and fire from the Lord out of heaven; and he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground. Acts xii. 23: And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost.

CHRISTIAN LIBERTY.

71. The liberty that Christ has secured to believers under the gospel consists in freedom from the guilt and penal consequences of sin, in their free access to God, and in their yielding obedience to him, not from a slavish fear, but from a cheerful and confiding love.

72. God, who alone is Lord of the conscience, has left it free, in matters of faith and worship, from such opinions and commandments of men as may be contrary to his word.

73. Those who, upon pretense of Christian liberty, practice any sin, or cherish any lust, do thereby destroy the end of Christian liberty, which is, that being delivered from the dominion of sin, we may serve the Lord without fear in righteousness all our days.

71. Titus ii. 14: Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. Gal. i. 4: Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father. Gal. iii. 13: Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree. Rom. viii. 14, 15. 1 John iv. 13: There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love. John xiv. 21.

72. Rom. xiv. 4: Who art thou that judgest another man's servant? to his own master he standeth or falleth; yea, he shall be holden up: for God is able to make him stand. Acts iv. 19: But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. Acts v. 29: Then Peter and the other apostles answered and said, we ought to obey God rather than men.

73. Gal. v. 13: For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. 1 Pet. ii. 16: As free, and not using your liberty

74. Those who, upon a similar pretense, shall oppose the proper exercise of any lawful authority, whether civil or ecclesiastical, and thereby resist the ordinance of God, may lawfully be called to account, and be subjected to the censures of the Church.

RELIGIOUS WORSHIP.

75. Religious worship is to be rendered to God the Father, Son, and Holy Spirit, and to him alone; not to angels, saints, or any other creature; and, since the fall, this worship is acceptable only through the mediation of the Lord Jesus Christ.

for a cloak of maliciousness, but as the servants of God. 2 Pet. ii. 19. John vii. 34.

74. 1 Pet. ii. 13, 14: Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well. Heb. xiii. 17: Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you. 1 Cor. v. 1, 5, 11, 13. 2 Thess. iii. 14: And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed.

75. John v. 23: That all men should honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father which hath sent him. Col. ii. 18: Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind. 2 Cor. xiii. 14: The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen. Rev. xix. 10. Rom. i. 25: Who changed the truth of God into a lie, and worshiped and served the creature more than the creator, who is blessed forever. Amen. John xiv. 6: Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. 1 Tim. ii. 5. Eph. ii. 18.

76. Prayer with thanksgiving, being one special part of religious worship, is required of all men; and, by the help of the Holy Spirit, is made efficacious through Christ, when offered according to his will. Prayer is to be made for things lawful, and for the living, but not for the dead.

77. The reading of the Holy Scriptures, attendance upon the ministrations of the word, the use of psalms and sacred songs, the proper observance of the Christian sacraments, visiting the sick, contributing to the relief of the poor, and the support and spread of the gospel, are all proper acts of religious worship. Religious vows, solemn fastings, and thanksgivings, are also acts of religious worship, and are of much benefit when properly performed.

76. Phil. iv. 6: Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. Ps. lxxv. 2. John xiv. 13, 14. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it. Rom. viii. 26: Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. 1 John v. 14: And this is the confidence that we have in him, that, if we ask anything according to his will, he heareth us. 1 Tim. ii. 1, 2. 2 Sam. xii. 21-23.

77. John v. 39: Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me. Acts xvii. 11: These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so. Luke xxiv. 27, 32, 45. Col. iii. 16: Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. Luke xxii. 19: And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which

78. God is to be worshiped in spirit and in truth, in secret, in private families daily, and in the public assembly.

SABBATH-DAY.

79. God has been pleased to appoint one day in seven to be kept holy unto him, which, from the beginning of the world to the resurrection of Christ, was the last day of the week; and, after the resurrection of Christ, was changed unto the first day of the week, which in the Scriptures is called the Lord's-day.

is given for you: this do in remembrance of me. Matt. xxviii. 19. Josh. i. 17. Matt. xxv. 22, 23. 2 Cor. ix. 7. Deut. xv. 10. Deut. xxv. 4. 1 Cor. ix. 14: Even so hath the Lord ordained that they which preach the gospel should live of the gospel. Prov. iii. 9. Acts xviii. 18. Joel ii. 12: Therefore also now, saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning. Matt. ix. 15.

78. John iv. 23, 24: But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth. Job i. 6. 2 Sam. vi. 18, 20. Matt. vi. 6, 11: But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. Give us this day our daily bread. Heb. x. 25: Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching. Acts ii. 42.

79. Ex. xx. 8-11: Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: where-

80. The Sabbath is kept holy unto the Lord by resting from employments and recreations of a secular character, by the public and private worship of God, and by works of necessity and mercy.

LAWFUL OATHS AND VOWS. .

81. The name of God only is that by which men ought to swear, and therein it is to be used with all reverence; therefore, to swear vainly or rashly by that glorious and dreadful name, or to swear at all by any other thing, is sinful. Yet, an oath is warranted by the word of God, under the New Testament as well as under the Old, when imposed by lawful authority.

fore the Lord blessed the Sabbath day, and hallowed it. Isa. lvi. 2, 4. Gen. ii. 3. 1 Cor. xvi. 1, 2: Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come. Acts xx. 7: And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight. Rev. i. 10.

80. Ex. xvi. 29, 30: See, for that the Lord hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days: abide ye every man in his place, let no man go out of his place on the seventh day. So the people rested on the seventh day. Ex. xxxi. 15, 16: Six days may work be done; but in the seventh is the sabbath of rest, holy to the Lord: whosoever doeth any work in the sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant. Matt. xii. 1-8.

81. Deut. vi. 18. Jer. v. 7: How shall I pardon thee for this? thy children have forsaken me, and sworn by them that are no gods: when I had fed them to the full, they then committed adultery, and assembled themselves by troops in the harlots' houses.

82. Whosoever takes an oath ought duly to consider the weightiness of so solemn an act, and therein to avouch nothing but what he is fully persuaded is the truth. Neither may a man bind himself by oath to any thing but what is good and just, or what he believes so to be, and what he is able and resolved to perform.

83. An oath is to be taken in the plain and common sense of the words, without equivocation or mental reservation. It cannot oblige to sin; but in any thing not sinful, being taken, it binds to performance, although to a man's own hurt.

84. A vow is of a like nature with an oath, and ought to be made with the like religious care, and to be per-

James v. 12: But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation. Heb. vi. 16: For men verily swear by the greater: and an oath for confirmation is to them an end of all strife. 1 Kings viii. 31.

82. Jer. iv. 2: And thou shalt swear, the Lord liveth, in truth, in judgment, and in righteousness; and the nations shall bless themselves in him, and in him shall they glory. Gen. xxiv. 2, 3: And Abraham said unto his eldest servant of his house, that ruled over all that he had, Put, I pray thee, thy hand under my thigh: and I will make thee swear by the Lord, the God of heaven, and the God of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell. Neh. v. 12.

83. Ps. xxiv. 4: He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. Jer. xlii. Ps. xv. 4: In whose eyes a vile person is contemned; but he honoreth them that fear the Lord. He that sweareth to his own hurt, and changeth not.

84. Isa. xix. 21: And the Lord shall be known to Egypt, and the Egyptians shall know the Lord in that day, and shall do sacrifice and oblation; yea, they shall vow a vow unto the Lord, and

formed with the like faithfulness. No man may vow to do any thing forbidden in the word of God, or what would hinder any duty therein commanded, or which is not in his own power, and for the performance whereof he has no promise or ability from God.

CIVIL GOVERNMENT.

85. God, the Supreme Lord and King of all the world, has ordained civil officers to be under him over the people, for his own glory and the public good; and, to this end, has armed them with power for the defense of the innocent and the punishment of evil-doers.

86. It is lawful for Christians to accept civil offices when called thereunto, in the management whereof they ought especially to maintain piety, justice, and peace,

perform it. Ecc. v. 4, 5: When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools: pay that which thou hast vowed. Better is it that thou shouldest not vow, than that thou shouldest vow and not pay. Ps. lxxvi. 13, 14. Acts xxiii. 12: And when it was day, certain of the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul. Mark vi. 26.

85. Rom. xiii. 1, 3, 4: Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. 1 Pet. ii. 13, 14.

86. Prov. viii. 15, 16. Ps. lxxxii. 3, 4: Defend the poor and fatherless: do justice to the afflicted and needy. Deliver the poor and needy: rid them out of the hand of the wicked. 2 Sam.

according to the wholesome laws of each Commonwealth.

87. Civil officers may not assume to themselves the administration of the word and the sacraments, or in the least interfere in matters of faith; yet it is their duty to protect the Church of our common Lord, without giving preference to any denomination of Christians. And, as Jesus Christ has appointed a government and discipline in his Church, no law of any Commonwealth should interfere therewith, but should provide that all religious and ecclesiastical assemblies shall be held without molestation or disturbance.

88. It is the duty of the people to pray for magistrates, to obey their lawful commands, and to be subject to their authority for conscience' sake.

xxiii. 3: The God of Israel said, the Rock of Israel spake to me, He that ruleth over men must be just, ruling in the fear of God. Luke iii. 14. Acts x. 1, 2. Rom. xiii. 4.

87. 2 Chron. xxvi. 18: And they withstood Uzziah the king, and said unto him, it appertaineth not unto thee, Uzziah, to burn incense unto the Lord, but to the priests the sons of Aaron, that are consecrated to burn incense: go out of the sanctuary; for thou hast trespassed; neither shall it be for thine honor from the Lord God. 1 Cor. iv. 1, 2: Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards, that a man be found faithful. John xviii. 36: Jesus answered, My kingdom is not of this world: If my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. Mal. ii. 7: For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of hosts. Isa. lix. 21. Ps. cv. 15. 2 Sam. xxiii. 3. 1 Tim. ii. 1.

88. 1 Tim. ii. 1, 2: I exhort, therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for

MARRIAGE AND DIVORCE.

89. Marriage is to be between one man and one woman; neither is it lawful for any man to have more than one wife, nor for any woman to have more than one husband, at the same time.

90. Marriage was ordained for the mutual help of husband and wife, and for the benefit of the human race.

91. Marriages ought not to be within the degrees of consanguinity or affinity forbidden in the word of God, nor can such marriages be justified by any human law.

92. The marriage relation should not be dissolved for

all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. 1 Pet. ii. 17: Honor all men. Love the brotherhood. Fear God. Honor the king. Rom. xiii. 5-7. Titus iii. 1: Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work.

89. 1 Cor. vii. 2: Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband. Mark x. 6-9: But from the beginning of the creation God made them male and female. For this cause shall a man leave his father and mother, and cleave to his wife; and they twain shall be one flesh: so then they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

90. Gen. ii. 18: And the Lord God said, It is not good that the man should be alone; I will make him a help meet for him. 1 Cor. vii. 29.

91. 1 Cor. v. i: It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife. Mark vi. 18.

92. Matt. i. 18-20. Matt. v. 31, 32: It hath been said, Whosoever shall put away his wife, let him give her a writing of divorce-

any cause not justified by the teachings of the word of God, and any immorality in relation to its dissolution is cognizable by the Church-courts.

THE CHURCH.

93. The universal Church, which is invisible, consists of all those who have become children of God by faith, and joint-heirs with Christ, who is the head thereof.

94. The visible Church consists of those who hold to the fundamental doctrines of Christianity in respect to matters of faith and morals, and have entered into formal covenant with God and some organized body of

ment: but I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery. Matt. xix. 9. Rom. vii. 2, 3: For the woman which hath a husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man. 1 Cor. vii. 15.

93. Eph. i. 10, 22, 23: That in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him: and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fullness of him that filleth all in all. Col. i. 18: And he is the head of the body, the church: who is the beginning, the firstborn from the dead; That in all things he might have the preeminence. Eph. v. 23, 27, 32.

94. 1 Cor. i. 2: Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours. 1 Cor. xii. 12, 13: For as the body is one, and hath many members, and all the members of that one

Christians for the maintenance of religious worship. The children of such are included in the covenant relations of their parents, and are properly under the special care of the Church.

95. Unto this visible Church Christ has given the ministry, the word, and the ordinances for its edification, and, by his own presence in spirit, makes them effectual thereunto. The Lord Jesus Christ is the only head of his Church on earth.

CHRISTIAN COMMUNION.

96. All those united to Christ by faith have fellowship with him, and, being united to one another in love,

body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. Ps. ii. 8. Gen. xvii. 7. Acts ii. 39: For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. Rom. xi. 16: For if the firstfruit be holy, the lump is also holy: and if the root be holy, so are the branches. Gal. iii. 7, 9, 14. Prov. xxii. 6.

95. Eph. iv. 11-13. Isa. lix. 21: As for me, this is my covenant with them, saith the Lord; My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever. Matt. xxviii. 19, 20: Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen. Col. i. 18: And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence. Eph. i. 22.

96. 1 John i. 3: That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and

have communion one with another, and are required to bear one another's burdens, and so fulfill the law of Christ.

97. While it is required of all Christians to live in fellowship, it is the especial duty of those belonging to the same denomination; and also to co-operate in sustaining public worship, and whatever measures are adjudged best for the spiritual interests of the Church and the glory of God.

THE SACRAMENTS.

98. As under the Old Testament dispensation two sacraments were ordained, Circumcision and the Pass-

truly our fellowship is with the Father, and with his Son Jesus Christ. Eph. iii. 16, 17: That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith. John i. 16: And of his fullness have all we received, and grace for grace. Phil. iii. 10. Eph. iv. 15, 16. 1 Thess. v. 11, 14.

97. Heb. x. 24, 25: And let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching. Acts ii. 42, 46: And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread and in prayers. And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart. 1 John iii. 17: But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? Gen xxviii. 22: And this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee. Num. xviii. 21. 2 Chron. xxxi. 4, 5, Neh. xiii. 10-12.

98. Luke xxii. 19, 20: And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which

over; so, under the New, there are but two—that is to say, Baptism and the Lord's Supper.

BAPTISM.

99. Water-baptism is a sacrament of the New Testament, ordained by Jesus Christ as a sign or symbol of the baptism of the Holy Spirit, and as the seal of the Covenant of Grace.

100. The outward element to be used in this sacra-

is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you. 1 Cor. xi. 23-26: For I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the same night in which he was betrayed, took bread: and when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. Matt. xxviii. 19, 20.

99. Matt. iii. 11: I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire. John iii. 5: Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. Titus iii. 5. Rom. iv. 11: And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also. Gen. xvii. 10.

100. Acts x. 47: Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? Acts viii. 36, 38. Matt. xxviii. 19: Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

ment is water, wherewith the party is to be baptized into the name of the Father, and of the Son, and of the Holy Spirit, by an ordained minister of the gospel.

101. Baptism is rightly administered by pouring or sprinkling water upon the person, yet the validity of this sacrament does not depend upon any particular mode of administration.

102. The proper subjects of water-baptism are believing adults; also infants, one or both of whose parents or guardians are believers.

103. There is no saving efficacy in water-baptism, yet

101. Acts ii. 41: Then they that gladly received his words were baptized: and the same day there were added unto them about three thousand souls. Acts xvi. 33: And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway. Mark vii. 4. Luke xi. 38: And when the Pharisee saw it, he marveled that he had not first washed before dinner. Heb. ix. 10, 19-21. 1 Pet. iii. 21: The like figure whereunto even baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ.

102. Acts x. 47, 48: Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days. Matt. xxviii. 19: Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Gen. xvii. 7, 9. Acts ii. 38, 39: Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. Acts xvi. 14, 15, 33. 1 Cor. i. 16: And I baptized also the household of Stephanas: besides, I know not whether I baptized any other.

103. Acts viii. 13, 23: Then Simon himself believed also: and

it is a duty of all believers to confess Christ in this solemn ordinance, and it is also the duty of all believing parents to consecrate their children to God in baptism.

THE LORD'S SUPPER.

104. The sacrament, commonly called the Lord's Supper, was instituted by the Lord Jesus Christ at the close of his last passover supper, as a perpetual remembrancer of his passion and death on the cross, by which sacrifice of himself he was made the propitiation for the sins of the whole world.

when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done. For I perceive that thou art in the gall of bitterness, and in the bond of iniquity. Luke xxiii. 43. Rom. iv. 10, 11: How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also. Rom. ii. 26-29: Therefore, if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision? And shall not uncircumcision which is by nature, if it fulfill the law, judge thee, who by the letter and circumcision dost transgress the law? For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God. Gen. xvii. 10, 27.

104. Luke xxii. 19, 20: And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you. 1 Cor. xi. 23-26. Heb. vii. 23, 24, 27: And they truly were many priests, because they were not

105. In this sacrament no sacrifice of any kind is offered for sin, but the one perfect offering of Christ as a sufficient sacrifice is set forth and commemorated by appropriate symbols. These symbols are bread and wine, which, though figuratively called the body and blood of Christ, nevertheless remain, after consecration, literal bread and wine, and give no countenance to the doctrines of consubstantiation and transubstantiation.

106. As in this sacrament the communicants have visibly set before them symbols of the Saviour's passion, they should not approach the holy communion without due self-examination, reverence, humility, and gratitude.

suffered to continue by reason of death: but this man, because he continueth ever, hath an unchangeable priesthood. Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once when he offered up himself. Heb. x. 11, 12, 14, 18. Rom. iii. 25. 1 John ii. 2, 4, 10: And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him.

105. Heb. x. 11, 12, 14, 18: And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: but this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; for by one offering he hath perfected for ever them that are sanctified. Now where remission of these is, there is no more offering for sin. Luke xxii. 19, 20. Acts iii. 21. Luke xxiv. 6, 39: He is not here, but is risen: remember how he spake unto you when he was yet in Galilee. Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

106. 1 Cor. v. 7, 8: Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: therefore let us keep the feast,

107. All who love the Lord Jesus in sincerity and in truth should, on all suitable occasions, express their devotion to him by the use of the symbols of his death. But none who have not faith to discern the Lord's body should partake of his holy communion.

CHURCH AUTHORITY.

108. The Lord Jesus, as king and head of his Church, has therein appointed a government intrusted to Church-officers, distinct from the civil government.

not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth. 1 Cor. x. 16: The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? 1 Cor. xi. 28: But let a man examine himself, and so let him eat of that bread, and drink of that cup.

107. 1 Cor. v. 6, 7, 8, 13. 1 Cor. x. 21: Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils. 1 Cor. xi. 27, 29: Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. 2 Cor. vi. 14-16. 2 Thess. iii. 6, 14, 15: Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us. And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother. Ex. xii. 14.

108. Isa. ix. 6, 7: For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever.

109. By Divine appointment the officers of the visible Church have the power to admit members into its communion, to admonish, suspend, or expel the disorderly and to restore those who, in the judgment of charity, have repented of their sins.

CHURCH COURTS.

110. Church-government implies the existence of Church-courts, invested with legislative, judicial, and executive authority; and the Scriptures recognize such institutions, some of subordinate and some of superior

The zeal of the Lord of hosts will perform this. John xviii. 36: Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. 1 Tim. v. 17: Let the elders that rule well be counted worthy of double honor, especially they who labor in the world and doctrine. 1 Thess. v. 12. 1 Cor. xii. 28. Ps. ii. 6-9.

109. Acts ii. 41: Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. Acts v. 14. 1 Thess. v. 12: And we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you. 2 Thess. iii. 6, 14, 15. Matt. xviii. 15-17: Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as a heathen man and a publican. 1 Tim. v. 20.

110. Acts xv. 2, 4, 6, 22, 23, 25: When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question. And when they were come to Jerusalem, they were received of the church, and of the apostles and elders, and

authority, each having its own particular sphere of duties and privileges in reference to matters ministerial and ecclesiastical, yet all subordinate to the same general design.

111. It is the prerogative of these courts, ministerially, to determine controversies of faith and questions of morals, to set down rules and directions for the better ordering of the public worship of God and government of his Church, to receive complaints in cases of maladministration, and authoritatively to determine the same, which determinations are to be received with reverence and submission.

DEATH AND THE RESURRECTION.

112. The bodies of men, after death, return to dust;

they declared all things that God had done with them. And the apostles and elders came together for to consider of this matter. Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; namely, Judas surnamed Barsabas, and Silas, chief men among the brethren: and they wrote letters by them after this manner: The apostles and elders and brethren send greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia: it seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul.

III. Acts xvi. 4: And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem. 1 Tim. iv. 14: Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Acts xiv. 23: And when they had ordained them elders in every church, and had prayed with fasting they commended them to the Lord, on whom they believed. Acts xx. 17. 1 Tim. v. 17: Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine. Titus i. 5. James v. 14.

112. Gen. iii. 19: In the sweat of thy face shalt thou eat bread,

but their spirits, being immortal, return to God who gave them. The spirits of the righteous are received into heaven, where they behold the face of God in light and glory, waiting for the full redemption of their bodies; and the spirits of the wicked are cast into hell, where they are reserved to the judgment of the great day. The Scriptures speak of no other place for departed spirits.

113. At the resurrection, those who are alive shall not die, but be changed; and all the dead shall be raised up, spiritual and immortal, and spirits and bodies be reunited forever. There shall be a resurrection both of the just and the unjust: of the unjust to dishonor, and of the just unto honor; the bodies of the latter shall be fashioned like unto Christ's glorious body.

till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return. Acts xiii. 36: For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption. Luke xxiii. 43: and Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise. Ecc. xii. 7: Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it. Heb. xii. 23. Phil. i. 23. 2 Cor. v. 1: For we know that, if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. 1 John iii. 2: Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. Luke xvi. 23, 24. Matt. xxv. 46. Jude 6, 7.

113. 1 Thess. iv. 17: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. 1 Cor. xv. 51, 52: Behold, I shew you a mystery; We shall not sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall

THE JUDGMENT.

114. God has appointed a day wherein he will judge the world in righteousness by Jesus Christ—to whom all power and judgment are given by the Father—in which not only the apostate angels shall be judged, but likewise all persons who have lived upon earth shall appear before the tribunal of Christ, and shall receive according to what they have done, whether good or evil.

115. After the judgment, the wicked shall go away into eternal punishment, but the righteous into eternal life.

be raised incorruptible, and we shall be changed. Acts xxiv. 15: And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust. John v. 28, 29. Phil. iii. 21.

114. Acts xvii. 31: Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead. John v. 22, 27: For the Father judgeth no man, but hath committed all judgment unto the Son: and hath given him authority to execute judgment also, because he is the Son of man. Jude 6. 2 Pet. ii. 4: For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment. 2 Cor. v. 10: For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. Ecc. xii. 14: For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil. Rom. ii. 16. Rom. xiv. 10, 12. Matt. xii. 36, 37.

115. Matt. xxv. 46: And these shall go away into everlasting punishment: but the righteous is to life eternal. Rev. xiv. 11: And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Jude 7.

CATECHISM.

1. What is the chief end of man?

Man's chief end is to glorify God, and to enjoy him forever.

2. What rule has God given to direct us how we may glorify and enjoy him?

The word of God, which is contained in the Scriptures of the Old and the New Testament, is the only infallible rule to direct us how we may glorify and enjoy him.

3. What do the Scriptures principally teach?

The Scriptures principally teach what man is to believe concerning God, and what duty God requires of man.

4. What is God?

God is a Spirit, infinite, eternal, and unchangeable in his being, wisdom, power, holiness, justice, goodness, and truth.

5. Are there more gods than one?

There is one only, the living and true God.

6. How many persons are there in the Godhead?

There are three persons in the Godhead: the Father, the Son, and the Holy Spirit; and these three are one God, the same in substance, equal in power and glory.

7. What are the decrees of God?

The decrees of God are his wise and holy purposes to do what shall be for his glory. Sin not being for his glory, therefore he has not decreed it.

8. How does God execute his decrees?

God executes his decrees in the works of creation, providence, and grace.

9. What is the work of creation?

The work of creation is God's making all things by the word of his power, and all very good.

10. How did God create man?

God created man, male and female, in uprightness and in his own image, endowed with all the attributes of moral agency.

11. What are God's works of providence?

God's works of providence are his preserving and so governing his creatures, and overruling their actions, as to manifest his wisdom, power, and goodness in promoting their welfare.

12. What special act of providence did God exercise toward man in the estate wherein he was created?

When God had created man, he entered into a covenant of life with him, upon condition of perfect obedience, forbidding him to eat of the tree of knowledge of good and evil, upon pain of death.

13. Did our first parents continue in the estate wherein they were created?

Our first parents, being left to the freedom of their own will, fell from the estate wherein they were created by sinning against God.

14. What is sin?

Sin is any want of conformity unto, or transgression of, the law of God.

15. What was the sin whereby our first parents fell from the estate wherein they were created?

The sin whereby our first parents fell from the estate wherein they were created was their disobeying God's command in eating the forbidden fruit.

16. What effect did Adam's sin have upon his posterity?

Adam's sin corrupted his moral nature and alienated him from God; and all mankind descending from him by ordinary generation inherit his corruption of nature, and become subject to sin and death.

17. Into what estate did the fall bring mankind?

The fall brought mankind into a state of alienation from God, which is spiritual death.

18. What does God require, that we may escape the punishment due for sin?

To escape the punishment due for sin, God requires of us repentance toward him and faith in the Lord Jesus Christ.

19. What is repentance toward God?

Repentance toward God is that exercise whereby the sinner, out of a true sense of his guilt, with grief and hatred of sin, turns from it.

20. What is faith in Jesus Christ?

Faith in Jesus Christ, the ability of which is of grace, is receiving and resting upon him alone for salvation as he is offered to us in the gospel.

21. What are the evils of that estate into which mankind fell?

Mankind, in consequence of the fall, have no communion with God, discern not spiritual things, prefer sin to holiness, suffer from the fear of death and re-

morse of conscience, and from the apprehension of future punishment.

22. Did God leave mankind to perish in this estate?

No; God, out of his mere good pleasure and love, did provide salvation for all mankind.

23. How did God provide salvation for mankind?

By giving his Son, who became man, and so was and continues to be both God and man in one person, to be a propitiation for the sins of the world.

24. How did Christ, being the Son of God, become man?

Christ, the Son of God, became man by taking to himself a true body and a reasonable soul, being conceived by the power of the Holy Spirit, and born of the Virgin Mary, yet without sin.

25. What offices does Christ execute as our Redeemer?

Christ, as our Redeemer, executes the office of a prophet, of a priest, and of a king, both in his estate of humiliation and exaltation.

26. How does Christ execute the office of a prophet?

Christ executes the office of a prophet in revealing to us, by his word and Spirit, the will of God for our salvation.

27. How does Christ execute the office of a priest?

Christ executes the office of a priest in having once offered himself a sacrifice for sin, in reconciling us to God, and in making continual intercessions for us.

28. How does Christ execute the office of a king?

Christ executes the office of a king in ruling and defending us, and in restraining and conquering all his and our enemies.

29. Wherein did Christ's humiliation consist?

Christ's humiliation consisted in his incarnation and the liabilities therewith connected, especially in his being made a sin-offering for us, and in his death and burial.

30. Wherein consists Christ's exaltation?

Christ's exaltation consists in his resurrection from the dead on the third day, in ascending up into heaven, in sitting at the right hand of God the Father, and in coming to judge the world at the last day.

31. How do we become partakers of the redemption provided by Christ?

We become partakers of the redemption provided by Christ through the application of it to us by the Holy Spirit.

32. How does the Holy Spirit apply to us the redemption provided by Christ?

The Holy Spirit applies to us the merits of Christ's death by taking of the things that are Christ's and showing them unto us, and thus enabling us to believe to the saving of our souls.

33. What is the work of the Holy Spirit?

The work of the Holy Spirit is to reprove the world of sin, of righteousness, and of judgment; to regenerate, comfort, and guide those who trust in Christ.

34. What benefits do those united to Christ derive from this union in this life?

Those who are united to Christ are justified, regenerated, adopted, sanctified, and enabled to grow in grace and in the knowledge of the truth.

35. What is justification?

Justification is an act of God's free grace, wherein he

pardons all our sins, and accepts us as righteous in his sight, only for the righteousness of Christ imputed to us, and received by faith alone.

36. What is regeneration?

Regeneration is such renewing of the heart by the Holy Spirit as constitutes us new creatures in Christ, and enables us to love and enjoy God.

37. What is adoption?

Adoption is an act of God's free grace, whereby we are received into the number, and have a right to all the privileges, of the sons of God.

38. What is growth in grace?

To grow in grace is to increase in the knowledge of spiritual things, to come to a deeper consciousness of our moral frailties and of our need of God's sustaining grace, by which alone we are enabled more faithfully to execute our vow of consecration, restrain our passions, and rejoice in the assurance that all things work together for our ultimate good.

39. What benefits do believers receive from Christ at their death?

The spirits of believers are, at death, freed from all temptation, all occasion of sin and suffering, and pass immediately into glory.

40. What benefits do believers receive from Christ at the resurrection?

At the resurrection the spirits of believers are clothed upon with spiritual and incorruptible bodies, fashioned like unto Christ's glorious body, and made perfectly blessed in the full enjoyment of God forever.

41. What does God require of man?

God requires of man obedience to his revealed will.

42. What rule of obedience did God reveal to man?
The moral law.

43. Wherein is the moral law summarily comprehended?

The moral law is summarily comprehended in the Ten Commandments.

44. What is the sum of the Ten Commandments?

The sum of the Ten Commandments is to love the Lord our God with all our mind and heart, and our neighbor as ourselves.

45. What is the preface to the Ten Commandments?

The preface to the Ten Commandments is in these words: "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage."

46. What does the preface to the Ten Commandments teach?

The preface to the Ten Commandments teaches that because God is the Lord, and our God and Redeemer, therefore we are bound to keep all his commandments.

47. Which is the first commandment?

The first commandment is, Thou shalt have no other gods before me.

48. What is required in the first commandment?

The first commandment requires us to acknowledge and worship the true God only.

49. What is forbidden in the first commandment?

The first commandment forbids the worship of any other than the true God.

50. What is specially taught by the words, "Before me," in the first commandment?

The words, "Before me," in the first commandment,

teach that God is much displeased with the sin of having any other god.

51. Which is the second commandment?

The second commandment is, Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments.

52. What is required in the second commandment?

The second commandment requires that the worship of God shall be maintained in its simplicity and purity.

53. What is forbidden in the second commandment?

The second commandment forbids the worshiping of God by images, or in any other way not appointed in his word.

54. What are the reasons annexed to the second commandment?

The reasons annexed to the second commandment are, God's sovereignty over us, his property in us, and his zeal for his own worship.

55. Which is the third commandment?

The third commandment is, Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain.

56. What is required in the third commandment?

The third commandment requires the holy and reverend use of God's name.

57. What is forbidden in the third commandment.

The third commandment forbids all profanity or improper use of God's name.

58. What is the reason annexed to the third commandment?

The reason annexed to the third commandment is, that however the breakers of this commandment may escape punishment from men, yet the Lord our God will not suffer them to escape his righteous judgment.

59. Which is the fourth commandment?

The fourth commandment is, Remember the Sabbath-day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath-day, and hallowed it.

60. What is required in the fourth commandment?

The fourth commandment requires one day out of seven to be kept as a holy Sabbath unto God.

61. Which day of the seven has God appointed to be the Sabbath?

God has been pleased to appoint one day in seven to be kept holy unto him, which, from the beginning of the world to the resurrection of Christ, was the last day of the week; and, after the resurrection of Christ, was changed unto the first day of the week, which, in the Scriptures, is called the Lord's-day.

62. How is the Sabbath to be sanctified?

The Sabbath is to be sanctified by resting from employments and recreations of a secular character, by the public and private worship of God, and by works of necessity and mercy.

63. What is forbidden in the fourth commandment?

The fourth commandment forbids the omission or careless performance of the duties required, and the profanation of the day by idleness, or by unnecessary thoughts, words, or works, about our worldly employments and recreations.

64. What are the reasons annexed to the fourth commandment?

The reasons annexed to the fourth commandment are God's setting apart six days of the week for our own employments, his designating the seventh as the Sabbath of the Lord, his own example, and his blessing the Sabbath-day.

65. Which is the fifth commandment?

The fifth commandment is, Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

66. What is required in the fifth commandment?

The fifth commandment requires children to honor their parents, and to obey them in all things lawful.

67. What is forbidden in the fifth commandment?

The fifth commandment forbids all kinds of dishonor and disobedience, in things lawful, toward parents.

68. What is the reason annexed to the fifth commandment?

The reason annexed to the fifth commandment is a promise of long life and prosperity, as far as it shall

serve for God's glory and their own good, to all such as keep this commandment.

69. What is the sixth commandment?

The sixth commandment is, Thou shalt not kill.

70. What is required in the sixth commandment?

The sixth commandment requires all lawful endeavors to preserve our own life and the life of others.

71. What is forbidden in the sixth commandment?

The sixth commandment forbids the taking away of our own life, or the life of another, unlawfully, or whatsoever tends thereunto.

72. Which is the seventh commandment?

The seventh commandment is, Thou shalt not commit adultery.

73. What is required in the seventh commandment?

The seventh commandment requires chastity in desires and actions.

74. What is forbidden in the seventh commandment?

The seventh commandment forbids all unchaste desires and actions.

75. Which is the eighth commandment?

The eighth commandment is, Thou shalt not steal.

76. What is required in the eighth commandment?

The eighth commandment requires honesty in all our dealings with, and conduct toward, others in regard to property.

77. What is forbidden in the eighth commandment?

The eighth commandment forbids the taking by stealth, or by force, or by misrepresentation, what justly belongs to another.

78. Which is the ninth commandment?

The ninth commandment is, Thou shalt not bear false witness against thy neighbor.

79. What is required in the ninth commandment?

The ninth commandment requires a conscientious regard to truth in reference to others.

80. What is forbidden in the ninth commandment?

The ninth commandment forbids whatever varies from the truth, or conceals it, or is injurious to the good name or rights of another.

81. Which is the tenth commandment?

The tenth commandment is, Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbor's.

82. What is required in the tenth commandment?

The tenth commandment requires contentment with our own condition, with a right and charitable frame of spirit toward another, and all that is his.

83. What is forbidden in the tenth commandment?

The tenth commandment forbids all discontentment with our own estate, envying or grieving at the good of another, and all inordinate motions or affections to any thing that is his.

84. Is any man able perfectly to keep the moral law?
No.

85. Are all the transgressions of the law equally heinous?

Some sins in themselves, and by reason of the several aggravations, are more heinous in the sight of God than others.

86. What does every sin deserve?

Every sin, being an offense against God, deserves his displeasure, and subjects the sinner thereto.

87. What are the outward and ordinary means whereby Christ communicates to us the benefits of redemption?

The outward and ordinary means whereby Christ communicates to us the benefits of redemption are his ordinances, especially the word, sacraments, and prayer.

88. How is the word made effectual to salvation?

The Holy Spirit makes the reading, and especially the preaching, of the word an effectual means of convincing and converting sinners, and of building them up in holiness and comfort through faith unto salvation.

89. How is the word to be read and heard, that it may become effectual unto salvation?

That the word may become effectual unto salvation, we must attend thereunto with diligence, preparation, and prayer; receive it with faith and love, lay it up in our hearts, and practice it in our lives.

90. How do the sacraments become effectual means of growth in grace to believers?

The sacraments become effectual means of growth in grace, not from any virtue in them, or in him who administers them, but only by the blessing of Christ, and the working of the Holy Spirit in those who by faith receive them.

91. What is a sacrament?

A sacrament is a holy ordinance instituted by Christ, wherein, by sensible signs, he and the benefits of the new covenant are symbolized.

92. What are the sacraments of the New Testament?

The sacraments of the New Testament are Baptism and the Lord's Supper.

93. What is baptism?

Water-baptism is a sacrament administered in the name of the Trinity, is symbolic of regeneration, is the seal of the Covenant of Grace, and, with adults, is declarative of a purpose to live according to God's word.

94. To whom is baptism to be administered?

Baptism is to be administered to believers and their infant children.

95. What is the Lord's Supper?

The Lord's Supper is a sacrament instituted by Christ, and is commemorative of his death, in the celebration of which the communicant declares his faith in Christ as a crucified, risen, and ascended Saviour, who will return again without sin unto salvation.

96. What is required of those who partake of the Lord's Supper?

Those who partake of the Lord's Supper are required to examine themselves as to whether Christ dwells in them by faith, enabling them spiritually to discern his body.

97. What is prayer?

Prayer is an offering up of our desires unto God, for things agreeable to his will, in the name of Christ, with confession of our sins, and thankful acknowledgment of his mercies.

98. What rule has God given for our direction in prayer?

The whole word of God is of use to direct us in prayer; but the special rule of direction is that form of prayer which Christ taught his disciples, commonly called the *Lord's Prayer*.

99. What does the preface of the Lord's Prayer teach us?

The preface of the Lord's Prayer—which is, Our Father which art in heaven—teaches us to draw near to God with holy reverence and confidence, as children to a father able and ready to help us, and that we should pray with and for others.

100. For what do we pray in the first petition?

In the first petition—which is, Hallowed be thy name—we pray that God would enable us and others to always think and speak of his name with the deepest reverence.

101. For what do we pray in the second petition?

In the second petition—which is, Thy kingdom come—we pray that Satan's kingdom may be destroyed, and that the kingdom of grace may be advanced, ourselves and others brought into it, and kept in it, and that the kingdom of glory may be hastened.

102. For what do we pray in the third petition?

In the third petition—which is, Thy will be done in earth, as it is in heaven—we pray that God, by his grace, would make us able and willing to know, obey, and submit to his will in all things, as the angels do in heaven.

103. For what do we pray in the fourth petition?

In the fourth petition—which is, Give us this day our daily bread—we pray that of God's free gift we may receive a competent portion of the good things of life, and enjoy his blessing with them.

104. For what do we pray in the fifth petition?

In the fifth petition—which is, And forgive us our debts, as we forgive our debtors—we pray that God, for

Christ's sake, would freely pardon all our sins; which we are the rather encouraged to ask, because by his grace we are enabled from the heart to forgive others.

105. For what do we pray in the sixth petition?

In the sixth petition—which is, And lead us not into temptation, but deliver us from evil—we pray that God would either keep us from being tempted to sin, or support and deliver us when we are tempted.

INTRODUCTORY STATEMENT ON CHURCH GOVERNMENT.

ALTHOUGH no detailed form of Church government is laid down in the New Testament, yet the general or fundamental principles of the same are clearly taught therein.

Under the Mosaic dispensation Church government was comprised in the civil government.

During the captivity the synagogue system of worship was established, which, after the captivity, was introduced into Judea, and was in general use at the coming of Christ. In the synagogues Christ and his apostles generally taught. (Matt. xii. 9; Luke iv. 16; John vi. 59; xviii. 20; Acts xiii. 5; xiv. 1; xviii. 4.) The synagogue was under the control of a minister, ruler (Luke viii. 41; xiii. 14), and a bench of elders. Neither Christ nor his apostles introduced any radical change into this mode of religious worship and government, but adopted it as they found it. The polity of the synagogue and of the Jewish ecclesiasticism generally was simply and purely Presbyterian in form—a government by presbyters. This fact is to the English reader somewhat obscured by translating the Greek *presbuteros* by the English word elder.

The Church official was called *presbuteros* (presbyter), and an assembly of these was called *presbution* (Presbytery). (Luke xxii. 66; Acts xxii. 5; 1 Tim. iv. 14.)

All apostles were elders, but all elders were not apostles. (1 Pet. v. 1.) The apostles had no successors, as such. The chief characteristics of the apostolic office were two—to have seen Christ, and to have been personally called to it. (Acts i. 21-26.) Paul's case was peculiar, but it was not an exception to this rule. (Acts ix. 1-12; xxii. 1-15.) The apostolic office, in its technical sense, therefore, of necessity expired with the death of those personally called by Christ. Others were called apostles, as Barnabas, but not in the sense of those appointed by Christ. The terms elder and bishop in the New Testament denote the same office, the former being current among the Jewish and the latter among the Gentile Churches. (Compare 1 Pet. v. 1, and Phil. i. 1.)

The New Testament recognizes two kinds of elders—those that labor in doctrine and those that rule. (1 Tim. v. 17.) The former are invested with ministerial and also with governmental functions, and the latter with governmental only. This fact puts both a clerical and a lay element into all Church courts.

Aside from the apostolic office, which was temporary, the presbyterial was the highest known to the Apostolic Church. Paul, as a presbyter, took part with other presbyters in the ordination of Timothy. (1 Tim. iv. 14; 2 Tim. i. 6.)

While the elder or presbyter is the highest, it is also the lowest designation of a Church functionary recognized by the New Testament. The grades in the ministry of deacon, elder, bishop, archbishop, etc., are post-apostolic, and are without Scripture authority. The deacon is not a clerical but a laical functionary. (Acts vi. 1-6.)

The Church courts recognized by the New Testament are Church Sessions (1 Tim. v. 17), Presbyteries (1 Tim. iv. 14), and Synods, or Assemblies (Acts xv. 5-21).

The following scriptures are relied upon for the exercise of Church discipline: Ezek. xliii. 11, 12; Acts xv. 5, 6; Matt. xviii. 15-20; 1 Cor. v. 4, 5; Heb. xiii. 17; 1 Thess. v. 12, 13; Ezek. xxxiv. 4; 2 Thess. iii. 6, 14, 15; 1 Cor. xi. 27-32.

The scriptures herein designated show the qualifications which deacons and ruling elders should possess. Acts vi. 1-6; 1 Tim. iii. 8-13; 1 Tim. v. 17; Tit. i. 5, 6; 1 Cor. xiv. 40.

The following Scripture references give the qualifications which a minister of the gospel should possess, and also the manner in which he should be inducted into that sacred office: 1 Cor. ix. 16; Heb. v. 4; Jer. xx. 9; 1 Tim. iii. 1-7; 2 Tim. ii. 2; 1 Tim. iv. 14; 2 Tim. i. 6.

The General Assembly, at Bentonville, Arkansas, A. D. 1885, ordered the insertion of the foregoing Introductory Statement on Church Government without referring it to the Presbyteries.

CONSTITUTION.

THE CHURCH.

1. Jesus Christ, who is now exalted far above all principality and power, has established in this world a kingdom which is his Church.

2. The universal Church consists of all those persons, in every nation, who make profession of the holy religion of Christ and of submission to his laws.

As this immense multitude cannot meet together in one place to hold communion or to worship God, it is proper, and authorized by Scripture example, that they should be divided into many particular Churches.

CHURCH MEMBERS.

3. The infant children of believers are, through the covenant and by right of birth, entitled to baptism, to pastoral oversight, to instruction, and to the care of the Church, with a view to their embracing Christ, and thus possessing personally all the benefits of the covenant.

All baptized persons should receive the watchful care and instruction of the Church, even though they are adults, and have made no profession of faith in Christ. Those only who have made a profession of faith in Christ are entitled to all the rights and privileges of the Church.

PARTICULAR CHURCH.

4. A particular Church consists of a number of professing Christians voluntarily associated together for Divine worship and godly living, agreeably to the Holy Scriptures, and submitting to a certain form of government.

Its officers are the minister in charge, the ruling elders, and the deacons.

Its jurisdiction is lodged in the Church-session, composed of the minister in charge and ruling elders.

5. The ordinances established by Christ in his Church are: Prayer; singing praises; reading, expounding, and preaching the word of God; administering the sacraments; public solemn fasting and thanksgiving; catechising and other religious instruction; making offerings for the relief of the poor, and for other pious uses; exercising discipline, and benediction.

6. Churches destitute of the official ministrations of the word ought not, therefore, to forsake assembling together, but should be convened by the Church-session on the Lord's-day, and at other suitable times, for prayer, praise, the reading of the Holy Scriptures, and exhortation, or the reading of a sermon of some approved minister. In like manner, Christians, whose lot is cast in destitute regions, ought to meet for the worship of God.

7. In the organization of a Church the first step is to receive testimonials on behalf of such of the applicants as are members of the Church, if there be any; and then to admit upon a profession of faith in Christ such candidates as, on examination, may be found qualified.

These persons should, in the next place, be required to enter into covenant by answering the following question affirmatively: Do you, in reliance on God for strength, solemnly promise and covenant that you will walk together as an organized Church on the principles of the Government of the Cumberland Presbyterian Church; that you will support the gospel as God has prospered you, and that you will study the purity and harmony of the whole body?

The presiding minister shall then say: I now pronounce and declare that you are constituted a Church according to the word of God and the principles of the Government of the Cumberland Presbyterian Church, subject to the approval of the Presbytery. In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

Ruling elders and deacons are then to be elected, ordained, and installed.

CHURCH OFFICERS.

8. The ordinary and perpetual officers of the Church are teaching elders or ministers of the word, who are commissioned to preach the gospel and administer the sacraments; ruling elders, the representatives of the people; and deacons.

MINISTERS OF THE WORD.

9. The office of the ministry is the first in the Church, both for dignity and usefulness. The person who fills it has in the Scriptures different titles, expressive of his various duties. As he has the oversight of the flock of

Christ, he is termed bishop; as he feeds them with spiritual food, he is termed pastor; as he serves Christ in his Church, he is termed minister; as it is his duty to be grave and prudent, and an example to the flock, and to govern well in the house and kingdom of Christ, he is termed presbyter or elder; as he is the messenger of God, he is termed angel of the Church; as he is sent to declare the will of God to sinners, and to beseech them to be reconciled to God through Christ, he is termed ambassador; as he bears the glad tidings of salvation from place to place, without having his labors confined to any particular Church or locality, he is termed evangelist; as he stands to proclaim the gospel, he is termed preacher; as he expounds the word, and by sound doctrine both exhorts and convinces, he is termed teacher; and as he dispenses the manifold grace of God, and the ordinances instituted by Christ, he is termed steward of the mysteries of God. These titles do not indicate different grades of office, but all describe one and the same officer.

10. He that fills this office should possess a competency of human learning; and be blameless in life, sound in the faith, and apt to teach; he should exhibit a sobriety and holiness of conversation becoming the gospel; he should rule his own house well, and should have a good report of those who are without.

11. As the Lord has given different gifts to the ministers of the word, and has committed to them various works to execute, the Church is authorized to call and appoint them to labor as pastors, teachers, and evangelists, and in such other work as may be needful to the Church, according to the gifts in which they excel.

12. When a minister is called to take charge of a particular Church, it belongs to his office to pray for and with his flock, as the mouth of the people unto God; to feed the flock by reading, expounding, and preaching the word; to direct the people in singing the praises of God; to administer the sacraments; to bless the people from God; to catechise the children and youth; to encourage Sabbath-school work; to visit officially the people, devoting especial attention to the poor, the sick, the afflicted, and the dying; and, with the ruling elders, to exercise the power of government.

13. When a minister is appointed to be a teacher in a school of divinity, or to give instruction in the doctrines and duties of religion to youth assembled in a college or university, it appertains to his office to take a pastoral oversight of those committed to his charge, and be diligent in sowing the seed of the word, and gathering the fruit thereof, as one who watches for souls.

14. When a minister is appointed to the work of an evangelist, he is commissioned to preach the word, administer the sacraments, organize particular Churches in foreign countries, frontier settlements, or in the destitute parts of the Church, and to establish Sabbath-schools, as wisdom may direct.

15. When a minister is called to labor through the press, or in any other like needful work, it shall be incumbent on him to make full proof of his ministry by disseminating the gospel for the edification of the Church.

16. In all cases, except when a Commission for that purpose shall have been appointed by the Presbytery, any ordained minister, belonging to the Presbytery in

the bounds of which the new Church is to be located, may preside at the organization of such Church, and perform all the duties incident thereto; but in such case the new Church shall not be located within five miles of an existing Cumberland Presbyterian Church without the consent of Presbytery.

RULING ELDERS.

17. Ruling elders, the immediate representatives of the people, are chosen by them, that, in conjunction with the ministers, they may exercise government and discipline, and take the oversight of the spiritual interests of the particular Church, and also of the Church generally, when called thereunto. It appertains to their office, both severally and jointly, to watch diligently over the flock committed to their charge, that no corruption of doctrine or of morals enter therein. Evils which they cannot correct by private admonition they should bring to the notice of the Church-session. They should visit the people at their homes, especially the sick; they should instruct the ignorant, comfort the mourner, nourish, guard, and instruct the children of the Church; and all those duties which private Christians are bound to discharge by the law of charity are especially incumbent upon them by Divine vocation, and are to be discharged as official duties. They should pray with and for the people; they should be careful and diligent in seeking the fruit of the preached word among the flock, and should inform the minister in charge of cases of sickness, affliction, and awakening, and of all others which may need his special attention.

18. Those who fill this office ought to be blameless in

life and sound in the faith; they should be men of wisdom and discretion, and by the holiness of their walk and conversation should be examples to the flock.

DEACONS.

19. The duties of this office especially relate to the care of the poor, and to the collection and distribution of the offerings of the people for pious uses, under the direction of the Church-session. To the deacons, also, may be properly committed the management of the temporal affairs of the Church, or the same may be committed to the deacons and the Church-session, as a board, sharing equal rights and responsibilities.

20. To this office should be chosen men of honest repute and of approved piety, who are esteemed for their prudence and sound judgment, whose conversation becomes the gospel, and whose lives are exemplary, seeing that those duties to which all Christians are called in the way of beneficence are especially incumbent on the deacon as an officer in Christ's house.

21. A complete account of collections and distributions, and a full record of proceedings, shall be kept by the deacons and submitted to the Church-session for examination and approval at least once a year.

22. In Churches where it is impracticable to secure suitable men for deacons, the duties of this office devolve on the ruling elders.

23. Where it shall appear needful, the Church-session may appoint godly women for the care of the sick, of prisoners, of poor widows and orphans, and in general for the relief of distress.

CHURCH COURTS.

24. It is necessary that the government of the Church be exercised under some certain and definite form, and by various courts, in regular gradation. These courts are denominated Church-sessions, Presbyteries, Synods, and the General Assembly.

25. The Church-session exercises jurisdiction over a single Church; the Presbytery, over what is common to the ministers, Church-sessions, and Churches within a prescribed district; the Synod, over what belongs in common to three or more Presbyteries, and their ministers, Church-sessions, and Churches; and the General Assembly, over such matters as concern the whole Church; and the jurisdiction of these courts is limited by the express provisions of the Constitution. Every court has the right to resolve questions of doctrine and discipline seriously and reasonably proposed, and in general to maintain truth and righteousness, condemning erroneous opinions and practices which tend to the injury of the peace, purity, or progress of the Church; and, although each court exercises exclusive original jurisdiction over all matters specially belonging to it, the lower courts are subject to the review and control of the higher courts, in regular gradation.

All Church-courts shall be opened and closed with prayer.

CHURCH SESSIONS.

26. The Church-session consists of the minister in charge and two or more ruling elders of a particular Church.

In the absence of the minister in charge, and in a vacant Church, the ruling elders alone may form a Church-session for the transaction of any business.

The Church-session shall be convened when any two ruling elders shall so request. The minister in charge may convene the Church-session at any time.

A majority of the Church-session shall be necessary to constitute a quorum, unless, with the concurrence of the Church, the Church-session shall otherwise determine; but any two of the ruling elders, in conjunction with a minister, may receive members and grant letters of dismission.

27. The Church-session is charged with maintaining the spiritual government of the Church, for which purpose it is its duty to inquire into the doctrines and conduct of the Church-members under its care; to receive members into the Church; to admonish, suspend, or excommunicate those found delinquent, subject to appeal; to urge upon parents the importance of presenting their children for baptism; to grant letters of dismission, which, when given to parents, shall always include the names of their baptized children; to ordain and install ruling elders and deacons when elected, and to require those officers to devote themselves to their work; to examine the records of the proceedings of the deacons; to establish and control Sabbath-schools and Bible-classes, with especial reference to the children of the Church; to order collections for pious uses and Church purposes; to take the oversight of the singing in the public worship of God; to assemble the people for worship when there is no minister; to concert the best measures for promoting the spiritual interests of the

Church; to observe and carry out the injunctions of the higher courts; and to appoint representatives to the higher courts, and require on their return a report of their diligence.

28. Every Church-session shall keep an accurate record of its proceedings, which must be, at least once in every year, submitted to the inspection of the Presbytery.

Every Church-session shall also keep a register of marriages, of baptisms, of accessions, and of the death and dismissions of Church-members.

PRESBYTERY.

29. A Presbytery consists of all the ordained ministers and one ruling elder from each Church, within a certain district.

Every particular Church which is willing to support the gospel as God has prospered it shall be entitled to be represented by a ruling elder in Presbytery.

Every ruling elder not known to the Presbytery shall produce evidence of his regular appointment from the Church he represents.

30. Any three ministers belonging to the Presbytery being met at the time and place appointed shall be a quorum competent to proceed to business.

31. The Presbytery has the power to examine and decide appeals, complaints, and references brought before it in an orderly manner; to receive, examine, dismiss, and license candidates for the holy ministry; to receive, dismiss, ordain, install, remove, and judge ministers; to review the records of the Church-sessions, redress whatever they may have done contrary to order, and take

effectual care that they observe the Government of the Church; to establish the pastoral relation, and to dissolve it, at the request of one or both of the parties, or where the interests of religion imperatively demand it; to set apart evangelists to their proper work; to require ministers to devote themselves diligently to their sacred calling, and to censure and otherwise discipline the delinquent; to see that the injunctions of the higher courts are obeyed; to condemn erroneous opinions which injure the purity or peace of the Church; to resolve questions of doctrine and discipline seriously and reasonably proposed; to visit particular Churches, to inquire into their condition, and redress the evils that may have arisen in them; to unite or divide Churches, with the consent of a majority of the members thereof, and, for cause, to dissolve the relations between it and a particular Church, which shall thereafter cease to be a constituent of the Cumberland Presbyterian Church, and forfeits all rights as such; to form and receive new Churches; to take special oversight of vacant Churches; to concert measures for the enlargement of the Church within its bounds; in general, to order whatever pertains to the spiritual welfare of the Churches under its care; to appoint representatives to the higher courts; and, finally, to propose to the Synod, or to the General Assembly, such measures as may be of common advantage to the Church at large.

32. The Presbytery shall keep a full and fair record of its proceedings, and shall send it up to the Synod annually for review. It shall report to the Synod and the General Assembly every year the condition and progress of religion within its bounds during the year,

and all the important changes which may have taken place, such as the censures, the ordinations, the receiving or dismissing of members, the removal of members by death, the union and the division of Churches, and the formation of new ones, and such statistical information as may be required.

33. The Presbytery shall meet as often as once a year on its own adjournment, and when an emergency shall require a meeting sooner than the time to which it stands adjourned, the Moderator, or, in case of his absence, death, or inability to act, the Stated Clerk shall, with the concurrence or at the request of two ministers and two ruling elders of different Churches, call a special meeting. For this purpose he shall give notice—specifying the particular business of the intended meeting—to every minister belonging to the Presbytery, and to the Church-session of every particular Church, in due time previous to the meeting, which shall not be less than ten days. And nothing shall be transacted at such special meeting besides the particular business for which the Presbytery has been thus convened.

34. If, for any cause, the Presbytery shall fail to meet at the time and place to which it stands adjourned, it shall be the duty of the Moderator, or, in case of his absence, death, or inability to act, the Stated Clerk, or, in case of his absence, death, or inability to act, any three ministers belonging to the Presbytery, to call a meeting as early as practicable, at such place as may be designated, for the transaction of the regular business; and for this purpose a circular letter shall be sent, as before prescribed, not less than ten days before the meeting.

SYNOD.

35. The Synod consists of all the ministers and one ruling elder from each Church in a district comprising at least three Presbyteries. The Synod may be composed, at its own option, with the consent of a majority of its Presbyteries, either of all the ministers and one ruling elder from each Church in its district, or of equal delegations of ministers and ruling elders selected by the Presbyteries on a basis and in a ratio determined in like manner by the Synod and its Presbyteries.

36. Five ministers, who are members of one or more of the Presbyteries composing the Synod, shall constitute a quorum for the transaction of Synodical business, provided there be present at least one minister or one ruling elder from each of three Presbyteries. Members of the different Presbyteries in Synod shall not be entitled to vote on questions of appeal before the Synod from their own Presbytery, nor on other questions immediately concerning their own Presbyterial action.

37. The Synod has power to receive and decide all appeals, complaints, and references regularly brought up from the Presbyteries; to review the records of the Presbyteries, and to redress whatever they may have done contrary to order; to take effectual care that Presbyteries observe the Government of the Church, and that they obey the injunctions of the higher courts; to create, divide, or dissolve Presbyteries, when deemed expedient; to appoint ministers to such work, proper to their office, as may fall under its own particular jurisdiction—in general, to take such order with respect to the Presbyteries, Church-sessions, and Churches under its care as may be in conformity with the principles of the Govern-

ment of the Church and of the word of God, and as may tend to promote the edification of the Church; to concert measures for promoting the prosperity and enlargement of the Church within its bounds; and, finally, to propose to the General Assembly such measures as may be of common advantage to the whole Church.

38. It shall be the duty of the Synod to keep full and accurate records of its proceedings, to submit them to the inspection of the General Assembly at each of its stated meetings, and to report to it the number of its Presbyteries, and of the members thereof; and, in general, all important changes which may have occurred within its bounds during the year, as well as such statistical information as may be required.

39. The Synod shall meet as often as once in two years, on its own adjournment. If, for any cause, the Synod shall fail to meet at the time and place to which it stands adjourned, it shall be the duty of the Moderator, or in case of his absence, death, or inability to act, the Stated Clerk, or, in case of his absence, death, or inability to act, any three ministers entitled to membership in the Synod and belonging to different Presbyteries, to call a meeting as early as practicable, at such place as may be designated, for the transaction of the regular business; and for this purpose a circular letter shall be sent to every minister and ruling elder entitled to membership, or constituent body entitled to representation therein, not less than thirty days before the meeting.

GENERAL ASSEMBLY.

40. The General Assembly is the highest court of this Church, and represents in one body all the particu-

lar Churches thereof. It bears the title of the General Assembly of the Cumberland Presbyterian Church, and constitutes the bond of union, peace, correspondence, and mutual confidence among all its Churches and courts.

41. The General Assembly shall meet as often as once every two years, at such time and place as may have been determined at its preceding meeting, and shall consist of Commissioners from the Presbyteries in the following proportion: Every Presbytery shall be entitled to send one minister and one ruling elder; but if it consists of eighteen or more ministerial members, it may send an additional minister and ruling elder.

Each Commissioner, before his name shall be enrolled as a member of the General Assembly, shall produce from his Presbytery satisfactory evidence of his appointment.

42. Any twenty or more of these Commissioners, at least ten of whom shall be ministers, being met on the day and at the place appointed, shall be a quorum for the transaction of business.

43. The General Assembly shall have power to receive and decide all appeals, references, and complaints regularly brought before it from the inferior courts; to bear testimony against error in doctrine and immorality in practice, injuriously affecting the Church; to decide in all controversies respecting doctrine and discipline; to give its advice and instruction, in conformity with the Government of the Church, in all cases submitted to it; to review the records of the Synods; to take care that the inferior courts observe the Government of the Church; to redress whatever they may have done contrary to order; to concert measures for promoting the

prosperity and enlargement of the Church; to create, divide, or dissolve Synods; to institute and superintend the agencies necessary in the general work of the Church; to appoint ministers to such labors as fall under its jurisdiction; to suppress schismatical contentions and disputations, according to the rules provided therefor; to receive under its jurisdiction other ecclesiastical bodies whose organization is conformed to the doctrine and order of this Church; to authorize Synods and Presbyteries to exercise similar power in receiving bodies suited to become constituents of those courts, and lying within their geographical bounds respectively; to superintend the affairs of the whole Church; to correspond with other Churches; and, in general, to recommend measures for the promotion of charity, truth, and holiness throughout all the Churches under its care.

44. If, for any cause, the General Assembly shall fail to meet at the time and place to which it stands adjourned, it shall be the duty of the Moderator, or, in case of his absence, death, or inability to act, the Stated Clerk, to call a meeting as early as practicable, at such place as he may designate, for the transaction of the regular business; and for this purpose a circular letter shall be sent to the Stated Clerks of the Presbyteries not less than sixty days before the proposed time for the meeting.

In case of the death, absence, or inability to act of both the Moderator and Stated Clerk, such meeting may, in like manner, be called by the Commissioners, or one or more of them, from any five of the Presbyteries.

ELECTION, ORDINATION, AND INSTALLATION OF RULING
ELDERS AND DEACONS.

45. In the organization of a Church, the ruling elders and deacons shall be elected by the members participating in the organization.

In all other cases, it is proper and advisable for the Church-session, when in its judgment the interests of the Church so require, to select additional persons to fill these offices, and to nominate them to the Church at a stated appointment for worship, or at a meeting called for that purpose, when an election shall be had in the form most approved in that particular Church. This method shall not preclude any member of the Church from making other nominations if he so desire.

46. When any person has been elected to either of these offices, and declares his willingness to accept, the Church-session shall appoint a day for his ordination.

The day having arrived, and the Church-session being convened in the presence of the Church, a sermon shall be preached, if convenient, after which the presiding minister shall state in a concise manner the warrant and nature of the office of ruling elder or deacon, together with the character proper to be sustained, and the duties to be performed.

Having done this, he shall propose to the candidate, in the presence of the Church, the following questions:

I. Do you believe the Scriptures of the Old and the New Testament to be the word of God, the only infallible rule of faith and practice?

II. Do you sincerely receive and adopt the Confession of Faith and the Catechism of the Cumberland Presby-

terian Church as containing the system of doctrines taught in the Holy Scriptures?

III. Do you approve of the Government of the Cumberland Presbyterian Church?

IV. Do you accept the office of ruling elder (or deacon, as the case may be) in this Church, and promise faithfully to discharge all the duties thereof, as God may enable you?

V. Do you promise to study the peace, purity, and edification of the Church?

VI. (In case of a ruling elder.) Do you promise to submit yourself to your brethren in the Lord assembled in the various Church-courts?

The ruling elder or deacon elect having answered in the affirmative, the minister shall propound to the members of the Church the following question:

Do you, the members of this Church, acknowledge and receive this brother as a ruling elder (or deacon); and do you promise to yield him all that honor, encouragement, and obedience in the Lord to which his office, according to the word of God and the Government of this Church, entitles him?

The members of the Church having answered this question in the affirmative, the minister shall proceed to set apart the candidate, with prayer and the laying on of the hands of the Church-session, to the office of ruling elder (or deacon, as the case may be). Prayer being ended, the members of the Church-session (and the deacons, if the case be that of a deacon) shall take the newly-ordained officer by the hand, saying in words to this effect: We give you the right hand of fellowship to take part in this office with us. The minister shall then

say: I now pronounce and declare that A. B. has been regularly elected, ordained, and installed a ruling elder (or deacon) in this Church, agreeably to the word of God, and according to the Government of the Cumberland Presbyterian Church; and that as such he is entitled to all encouragement, honor, and obedience in the Lord. In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

After which he shall give to the ruling elder (or deacon), and to the Church, an exhortation suited to the occasion.

47. The offices of ruling elder and deacon are perpetual, and no one can be divested of either office but by deposition, after regular trial, or at his own request, by resignation. But if any particular church, by vote of members in communion, shall prefer to elect ruling elders or deacons for a limited time, this may be done, provided the full time be not less than three years.

48. When a ruling elder or deacon removes permanently beyond the bounds of the Church which he serves, or is dismissed from his Church by letter, his official relations shall be thereby dissolved, and the Church-session shall record the fact.

49. When a ruling elder or deacon who has been released from his official relation, or when the same has been dissolved, is again elected to his office in the same or another Church, he shall be installed after the prescribed form, with the omission of ordination.

When one who has served a Church as ruling elder or deacon is admitted to membership in another Church by letter, he does not thereby become an officer in the latter,

unless he is elected and installed as hereinbefore provided.

Installation consists of the entering into mutual obligations by propounding to the individual Question IV. in Section 46, and to the members of the Church the question prescribed in said section for them, and the taking of the officer by the hand as prescribed in said section.

RECEIVING AND LICENSING PROBATIONERS.

50. The Holy Scriptures require that those who are to be ordained to the ministry shall previously undergo a suitable trial, in order that this office may not be degraded by being committed to weak or unworthy men, and that opportunity may be afforded to form a correct judgment respecting the talents of those seeking admission to this office. For this purpose Presbyteries shall receive and license probationers to preach the gospel, that, after a competent trial of their talents, they may in due time be ordained.

51. Presbyteries, in receiving probationers, shall require satisfactory testimonials of their good moral character and regular membership in some particular Church. It is the duty of the Presbytery, for its satisfaction with regard to the real piety of each probationer, to examine him respecting his experimental acquaintance with religion, the motives which influence him to desire the sacred office, and his internal call to this important work.

52. Probationers shall be required before licensure to produce satisfactory evidence of having received at least a good English education; and, in order to make trial of

their talents, the Presbytery shall require a written discourse on some common head of divinity, from time to time, until it shall be satisfied as to their piety and aptness to teach; and they may also be required to present a recommendation from the Church-session of the particular Church of which they are members. They shall also be required to exercise their gifts in public exhortation, and shall be carefully examined on revealed theology, before they are licensed.

53. Before the Presbytery proceeds to license the candidate, a minister appointed to preside shall propose to him the following questions:

I. Do you believe the Scriptures of the Old and the New Testament to be the word of God, the only infallible rule of faith and practice?

II. Do you sincerely receive and adopt the Confession of Faith and the Catechism of the Cumberland Presbyterian Church as containing the system of doctrines taught in the Holy Scriptures?

III. Do you promise to study the peace, unity, and purity of the Church?

IV. Do you promise to submit yourself, in the Lord, to this Presbytery, or to any other Presbytery, of this Church, under the care of which you may be?

The candidate having answered the questions in the affirmative, the presiding minister, having offered a prayer suitable to the occasion, shall address the candidate to the following purport: In the name of the Lord Jesus Christ, and by the authority which he has given to his Church for its edification, we do license you to preach the gospel, as a probationer, in the bounds of this Presbytery, or wherever God, in his providence,

may cast your lot; and for this purpose may the blessing of God rest upon you, and the spirit of Christ fill your heart. Amen.

Proper record of the licensure shall be made.

54. When the services of a probationer do not appear to be edifying to the Church, or when the Presbytery may, for any other reason, deem it advisable to do so, it may recall his license or drop his name from the list of probationers without assigning the reason therefor; and it shall be its duty to do so whenever the probationer shall, without necessity, devote himself to such pursuits as interfere with a full trial of his gifts and a proper preparation for the work of the ministry.

ORDINATION OF MINISTERS.

55. As ordination, or setting apart to the whole work of the ministry, is investing the probationer with the highest ecclesiastical office, the Presbyteries are required to be careful to ordain no one until fully satisfied with his qualifications for so important a work.

Presbyteries shall not feel bound to ordain a licentiate because he has long been licensed, nor to continue him on probation longer than he promises usefulness.

56. When a licentiate shall have preached to the satisfaction of the Presbytery, then it may take steps for his ordination, observing the principles of, and agreeably to, the following rules:

Trials for ordination shall consist of a careful and satisfactory examination of the licentiate, before the Presbytery, or a committee thereof, upon experimental religion, his internal call to the ministry, his knowledge of geography, English grammar, philosophy, astronomy,

ecclesiastical history, the Holy Scriptures, natural and revealed theology, and the Government of the Cumberland Presbyterian Church.

In addition to these branches of literature, which are indispensable, it is earnestly recommended that the Presbyteries use their best exertions to promote and encourage among their probationers the acquiring of a complete knowledge of the original languages, especially the Greek and the Hebrew, the utility of which, to a minister of the word, is hereby unequivocally declared.

In order to make trial of his talents to explain, vindicate, and practically enforce the doctrines of the gospel, the Presbytery shall require of the licentiate, before ordination, such written or extempore discourse, founded on the word of God, as the Presbytery shall deem proper.

57. The Presbytery, being fully satisfied with the qualifications of the licentiate, shall fix a day, and make suitable preparation, for his ordination.

At the time appointed, the Presbytery being convened, a sermon adapted to the occasion shall be preached by a minister previously appointed. The same, or some other minister appointed to preside, shall then briefly recite from the pulpit the preparatory proceedings of the Presbytery, and point out the nature and importance of the transaction. Then, addressing himself to the licentiate, he shall propound the following questions:

I. Do you believe the Scriptures of the Old and the New Testament to be the word of God, the only infallible rule of faith and practice?

II. Do you sincerely receive and adopt the Confession of Faith and the Catechism of the Cumberland Presby-

terian Church as containing the system of doctrines taught in the Holy Scriptures?

III. Do you approve the Government of the Cumberland Presbyterian Church?

IV. Do you promise subjection to your brethren in the Lord?

V. Have you been induced by the Holy Spirit, as far as you know your own heart, to seek the office of the holy ministry from love to God, a desire to do his will, to promote his glory in the gospel of his Son, and the salvation of your fellow-men?

VI. Do you promise to be zealous and faithful, as God may enable you, in maintaining the truths of the gospel, and the purity and peace of the Church, whatever persecution or opposition may arise unto you on that account?

VII. Do you engage to be faithful and diligent in the exercise of all your duties as a Christian and a minister of the gospel, whether personal or relative, private or public; and to endeavor, by the grace of God, to adorn the profession of the gospel ministry in your conversation, and to walk with exemplary piety before the Church and before the world?

The licentiate having answered these questions in the affirmative, the presiding minister shall require him to kneel; then the ministers of this Church present shall, by prayer led by the presiding minister, and with the laying on of hands, according to the apostolic example, solemnly ordain him to the holy office of the gospel ministry. Prayer being ended, he shall rise, and the presiding minister shall first, and afterwards the other ministers shall each, take him by the right hand, saying

in words to this purpose: We give you the right hand of fellowship to take part in this ministry with us. After which the minister presiding, or some other appointed for the purpose, shall give a solemn charge to the newly-ordained minister, and shall then, by prayer, recommend him to the grace of God and to his holy keeping.

The transaction shall be duly recorded in the Presbyterial Minutes.

RELATION BETWEEN MINISTERS AND CHURCHES.

58. No minister shall take charge of a Church as its pastor, or otherwise, without the consent of the Presbytery in the bounds of which the Church is located, or subject to the approval of the Presbytery at its next stated meeting; and when such consent is obtained, the parties shall fulfill mutual engagements with fidelity.

Where the relation of pastor is formed between a minister and a Church, it shall not be dissolved except by mutual consent, of which the parties shall make report to the Presbytery; or, when one of the parties so desires, the Presbytery shall do so, if sufficient reasons are presented therefor, or where the interests of religion, in the opinion of the Presbytery, shall imperatively demand it. But such relations ought not to be broken up hastily.

59. In forming the pastoral relation, the following rules should be observed:

I. When a Church wishes to procure the labors of a minister as pastor, it shall give him a regular call for an indefinite time, stating in the call the salary proposed.

II. This call shall be submitted to the Presbytery, and

if the minister accept, and the Presbytery approve of the relation, a day shall be appointed for the installation.

III. When the Presbytery, or a committee of ministers appointed by the Presbytery, shall be convened for the purpose of installation, a sermon appropriate to the occasion shall be delivered, after which the minister appointed to preside shall state to the Church the design of the meeting, and briefly recite the proceedings relating thereto; and then, addressing himself to the minister about to be installed, shall propound to him the following questions:

First. Are you willing to take charge of this Church as pastor, agreeably to your declaration at the acceptance of the call?

Second. Do you believe, so far as you know your own heart, that in taking upon you this charge you are influenced by a sincere desire to promote the glory of God and the good of the Church?

Third. Do you solemnly promise that, by the assistance of the grace of God, you will endeavor faithfully to discharge all the duties of a pastor to this Church, and that you will be careful to maintain a deportment in all respects blameless?

IV. Having received satisfactory answers to these interrogatories, the following shall be propounded to the members of the Church:

First. Do you now desire to enter into the pastoral relation with this brother, whom you have called to be your pastor?

Second. Do you promise to receive the word of truth from him in meekness and love, and to submit to him in the due exercise of discipline?

Third. Do you promise to encourage him in his labors, and to assist his endeavors for your instruction and spiritual edification?

Fourth. Do you engage to continue to him while he is your pastor that competent worldly maintenance which you have promised, and to furnish him with whatever you may see needful for the honor of religion and for his comfort among you?

V. The members having signified their affirmative response in such manner as may be agreeable to the parties, the presiding minister shall say: I now pronounce and declare that A. B. has been regularly elected and installed pastor of this Church, agreeably to the word of God, and according to the Government of the Cumberland Presbyterian Church; and that, as such, he is entitled to all support, encouragement, honor, and obedience in the Lord. In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

The presiding minister, or one appointed for the purpose, shall then give a solemn charge to the pastor and to the Church to persevere in the discharge of their reciprocal duties; and then, by prayer, commend them both to the grace of God and to his holy keeping.

AMENDMENTS.

60. Upon the recommendation of the General Assembly, at a stated meeting, by a two-thirds vote of the members thereof voting thereon, the Confession of Faith, Catechism, Constitution, and Rules of Discipline, may be amended or changed when a majority of the Presbyteries, upon the same being transmitted for their action, shall approve thereof.

The other parts of the Government—that is to say, the General Regulations, the Directory for Worship, and the Rules of Order—may be amended or changed at any meeting of the General Assembly by a vote of two-thirds of the entire number of Commissioners enrolled at that meeting, provided such amendment or change shall not conflict, in letter or spirit, with the Confession of Faith, Catechism, or Constitution.

RULES OF DISCIPLINE.

THE NATURE OF DISCIPLINE.

1. Discipline is the exercise of such authority and the application of such system of laws as are deemed necessary for the internal government of the Church of Christ. In one sense it refers to the whole government, inspection, and control which the Church maintains over its members, officers, and courts; but in a restricted sense it signifies judicial investigation. In this restricted sense discipline is to be exercised with great care and prudence, and is to be resorted to in no case except where all other means of reclaiming the offender and vindicating the honor of Christ shall have been used to no purpose. This rule is strictly enjoined, and must always be observed.

2. The purposes of discipline in judicial investigations are: the rebuke of offenses, the removal of scandal, the vindication of the honor of Christ, the promotion of the purity and edification of the Church, the protection of the innocent, and the spiritual good of offenders.

The power which Christ has given to the rulers of his Church is for edification, not destruction; it is a dispensation of mercy, and not of wrath. As in the preaching of the word the wicked are doctrinally separated from the good, so by discipline the holy are separated from the profane.

CHILDREN OF THE CHURCH.

3. The oversight of the children of the Church is committed primarily to believing parents, who are responsible to the Church for the faithful discharge of this duty. The Church should, however, make special provisions for the instruction of its youth in the doctrines of the Bible; and when the children of the Church arrive at years of discretion, give evidence of a saving faith in Christ, together with a correct walk and conversation, they should be informed that it is their privilege and duty to make open profession of faith in Christ, and enjoy all the privileges of Church-membership. If they exhibit a wayward disposition, the Church should, nevertheless, cherish them in faith, and use all proper means for reclaiming them.

OFFENSES.

4. An offense, the proper subject of judicial investigation, is any thing in the principles or practices of a Church-member which is contrary to the word of God as interpreted in the system of government of the Cumberland Presbyterian Church.

5. Offenses are either personal or general, public or private; and all these, being sins against God, are grounds of discipline.

Personal offenses are violations of the Divine law, considered in the special relation of wrongs or injuries to particular individuals.

General offenses are heresies or immoralities, having no such relation, or considered apart therefrom.

Private offenses are those which are known only to a few persons.

Public offenses are those which are notorious.

CHURCH CENSURES.

6. The censures which may be inflicted by Church-courts are admonition, suspension, excommunication, and deposition. When a lower censure fails to reclaim the delinquent, the court may proceed to the infliction of a higher censure by pursuing a like course of procedure as in the first instance.

Admonition is the formal reproof of an offender by a Church-court, warning him of his guilt and danger, and exhorting him to be more circumspect and watchful in the future.

Suspension, with respect to Church-members, is their temporary exclusion from Church-ordinances; with respect to Church-officers, it is their temporary exclusion from the exercise of their office. It may be either definite or indefinite as to its duration.

Definite suspension is administered when the credit of religion, the honor of Christ, and the good of the delinquent demand it, though he may have given satisfaction to the court.

Indefinite suspension is the exclusion of an offender from Church-ordinances, or from his office, until he exhibits signs of repentance, or until, by his conduct, the necessity of the highest censure be made manifest.

Excommunication is the cutting off an offender from the communion of the Church, and is to be inflicted only for gross crime or heresy, when the offender shows himself incorrigible and contumacious.

Deposition is the dismissal of an officer from his office, and may or may not be accompanied by the infliction of other censure.

PARTIES IN CASES OF PROCESS.

7. Original jurisdiction in relation to ministers pertains exclusively to the Presbytery, and in relation to other Church-members to the Church-session.

It is the duty of Church-sessions and Presbyteries to exercise care over those subject to their authority, and with due diligence demand satisfactory explanations from them concerning reports affecting their Christian character, especially when those aggrieved by injurious reports shall ask an investigation. If such investigation, however originating, should result in raising a strong presumption of guilt, the court should order process, and appoint a prosecutor to prepare the charges and conduct the case.

8. An injured party shall not become a prosecutor of personal offenses without having previously tried the means of reconciliation, and of reclaiming the offender, required by Christ, Matt. xviii. 15, 16. A Church-court, however, may judicially investigate personal offenses as if general, when the interests of religion seem to demand it. So, also, those to whom private offenses are known cannot become prosecutors without having previously endeavored to remove the scandal by private means.

9. When the offense is general, the prosecution may be conducted by any person appearing as prosecutor, or by some one appointed as such by the court.

10. When the prosecution is instituted by the court, the previous steps required in cases of personal offenses are not necessary, but in all cases a committee should first converse in a private manner with the offender, and endeavor to bring him to a sense of his guilt.

11. Great caution must be exercised in receiving accusations from any person known to indulge a malignant spirit toward the accused, or who is not of good character; who is himself under censure or process; who is deeply interested in any respect in the conviction of the accused; or who is known to be litigious, rash, or highly imprudent.

12. Every voluntary prosecutor must be previously warned that if he fail to show probable cause for the charges, he must himself be censured as a slanderer of the brethren. None but members of the Church shall be allowed to become prosecutors.

13. When a member of a Church-court is under process, all his official functions may be suspended at its discretion, but not in the way of censure.

GENERAL PROVISIONS AS TO ALL CASES OF PROCESS.

14. It is incumbent on every member of a Church-court engaged in the trial of offenders to bear in mind the Divine injunction: If a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness, considering thyself, lest thou also be tempted.

15. When charges are brought before a Church-court, nothing shall be done at that meeting, unless by consent of the parties, except to appoint a prosecutor and order the charges reduced to writing, if not already done; a copy of which, with the witnesses then known to support them, shall be served on the accused, and to cite all parties and their witnesses to appear and be heard at another meeting, which shall not be sooner than ten days after such citation. At this second meeting of the

court the charges shall be read to the accused, if present, and he shall be called upon to say whether he is guilty or not. If he confess, the court may deal with him according to its discretion; if he plead and take issue, the trial shall proceed. Accused parties may plead in writing when they cannot be present, and parties necessarily absent should have counsel assigned to them.

16. The citation must be issued by the Moderator or Clerk, in the name of the court, and he shall issue citations to such witnesses as either party may designate.

17. In preparing the charges, the times, places, and circumstances should, if possible, be particularly stated, that the accused may have full opportunity to make defense.

18. If the accused refuse to obey the citation, he shall be cited a second time, accompanied with a notice that if he do not appear at the time appointed, or that if he appear and refuse to plead, he shall be dealt with for his contumacy.

19. From the serving of the first citation and the meeting at which the accused is to appear, at least ten days must elapse. For the second appearance of the accused the time is left to the discretion of the court, but it should be sufficient for a convenient and seasonable compliance with the citation.

20. When the offense took place at a distance, and it is inconvenient for the witnesses to appear before the court having jurisdiction, it may appoint a Commission, or request the coördinate court contiguous to the place where the facts occurred to take the testimony. Reasonable notice of the time and place of taking the testimony must be given the parties.

21. When an offense, alleged to have been committed at a distance, is not likely otherwise to become known to the court having jurisdiction, the court within whose bounds the facts occurred, after satisfying itself that there is probable ground of accusation, shall send notice to the court having jurisdiction, which shall at once proceed to investigate the matter; or the case may be remitted to the coördinate court within whose bounds the offense is alleged to have been committed.

22. Before proceeding to trial, courts must ascertain that their citations have been duly served.

23. When a trial is about to begin, the Moderator shall solemnly announce that the court is about to proceed to the consideration of the cause, and enjoin on the members to bear in mind their high character as judges of a Church-court, and the solemn duty in which they are about to engage.

24. That the trial may be fair and impartial, the witnesses shall be examined in the presence of the accused. or at least after he shall have received due citation to attend. Witnesses may be cross-examined by both parties, and any question pertinent to the issue may be asked.

25. On all questions arising during the trial, the discussion shall first be between the parties; and when they have been heard, they may be required to withdraw until the members of the court consider and decide the question.

26. In trials before a court of original jurisdiction the following order shall be observed: 1. The Moderator shall charge the court. 2. The charges and then the answer of the accused shall be heard. 3. The witnesses

for the prosecution and then those for the accused shall be examined, or the testimony, in this order, read, if in writing. 4. The parties shall be heard, first for the prosecution, then for the accused, the prosecution then closing. 5. The roll shall be called, that the members may express their opinion in the cause. 6. The decision shall be made, and judgment entered on record.

27. Either party may, for cause, challenge the right of any one or more members, one at a time, to sit in the trial of the case, which question must be decided by the members of the court other than the one challenged.

28. Any member of a court who shall, during the pendency of a trial, express his opinion as to its merits to either party, or to any person not a member of the court; or shall absent himself from any sitting without permission of the court, or satisfactory reasons rendered, shall be disqualified from taking part in the subsequent proceedings, and may be dealt with at the discretion of the court.

29. The parties shall be allowed copies of the whole proceedings on demand, and at their own expense. Minutes of the trial shall be kept by the Clerk, which must contain the charges, the answer, all the testimony, and all such acts, orders, and decisions of the court relating to the cause as either party may desire, and also the judgment. The Clerk shall, without delay, attach together the charges, the answer, the citations, and returns thereto, and the Minutes herein required to be kept. These papers, when so attached, shall constitute *the record of the cause*. When a cause is removed to a higher court, the lower court shall transmit *the record* thus prepared, with the addition of the notice of appeal

or complaint, and the reasons therefor, if any have been filed. Nothing not contained in this *record* shall be considered in the higher court. On the final decision in the higher court, its judgment shall be sent to the court in which the case originated.

30. No professional counsel shall be permitted, as such, to appear and plead in cases of process in any court, but either party may be represented by any member of the Cumberland Presbyterian Church. A member of the court so appearing shall not be allowed to sit in judgment in the cause.

31. Process in case of scandal shall commence within one year after the offense was committed, unless it has recently become flagrant. When, however, a Church-member shall commit an offense after removal, and his connection with the Church is unknown, the recent discovery of his membership may be considered equivalent to the offense having recently become flagrant. The same principle, in like circumstances, shall apply to ministers.

PROCESS BEFORE CHURCH SESSIONS.

32. Process against all Church-members, other than ministers, shall be entered before the Church-session of the Church to which such members belong.

33. If an accused person fail to appear before the Church-session after being twice duly cited, or shall refuse to plead, the fact and the nature of the offense charged shall be entered upon the records, and the accused suspended for his contumacy. This sentence may be made public, and shall not be removed until he has repented of his contumacy, and given satisfaction in re-

lation to the charges against him. If the charge be one of gross crime or heresy, the court may proceed to inflict the highest censure if the accused persist in his contumacy.

34. If it be impracticable immediately to institute proceedings against an accused, the Church-session may, if it believe the edification of the Church so requires, forbid the accused from coming to the Lord's table until the accusations can be investigated.

PROCESS AGAINST A MINISTER.

35. Process against a minister shall be entered before the Presbytery of which he is a member.

36. As no minister, because of his office, is to be screened from his sin, or slightly censured, so scandalous charges are not to be received against him on slight grounds.

37. A minister guilty of a private offense is to be warned in private, but if the offense is persisted in, or it become public, the case should be brought to the attention of some other minister of the Presbytery for his advice.

38. If an accused minister, having been twice duly cited, refuse to appear before the Presbytery, he shall be suspended; and if, after another citation, he still refuse to attend, he shall be deposed as contumacious, and suspended or excommunicated from the communion of the Church. Record must be made of the judgment, of the charges, and of the sentence; and the same shall be made public.

39. Heresy and schism may be such as to warrant deposition; but errors should be carefully considered,

whether they strike at the vitals of religion, and are industriously spread, or whether they arise from the weakness of the human understanding, and are not likely to do much injury.

If, on investigation, the Presbytery find the matter complained of amounts to nothing more than such acts of infirmity as may be amended, and that little or nothing exists to hinder the minister's usefulness, it should take all prudent steps to correct the evil.

40. If an accused minister make confession, and the offense be gross, the court shall suspend or depose him, however penitent he may appear.

41. A suspended or deposed minister shall not be restored, however penitent he may appear, until he shall exhibit for a satisfactory period such an exemplary, humble, and edifying walk and conversation as shall heal the wound made by his offense. A deposed minister shall not be restored until it appears that the general sentiment of the Church demands the same, and then only by the court inflicting the censure, or with its consent.

42. When a minister is deposed, his Church shall be declared vacant; when he is suspended, it is within the discretion of the Presbytery whether the relation between the minister and the Church he served shall be dissolved.

43. Whenever a minister shall habitually fail to be engaged in the regular discharge of his official functions as prescribed by his Presbytery, it shall be the duty of that court to inquire into the dereliction, and take such steps in relation thereto as it may deem proper.

This principle shall also apply—the necessary changes being made—to ruling elders and deacons.

EVIDENCE.

44. All persons of proper age and intelligence are competent witnesses, except those who do not believe in the existence of God or a future state of rewards and punishments. The accused may be allowed, but shall not be compelled, to testify. Either party may object to a witness for incompetency, which must be decided by the court.

A husband or wife shall not be compelled to testify the one against the other.

45. The testimony of more than one witness, or that of one witness with corroborative evidence, shall be necessary in order to establish a charge.

46. No witness afterward to be examined, except a member of the court, shall be present during the examination of another witness in the same case, if either party shall object.

47. Witnesses must be examined, first by the party introducing them, then by the opposite party, after which any member of the court, or either party, may put additional questions. All questions are put by permission of the Moderator, subject to appeal to the court. The court shall not permit questions frivolous or irrelevant to the charge at issue.

48. The oath or affirmation to a witness shall be administered by the Moderator, and in the following or like terms: Do you solemnly promise, in the presence of God, that you will declare the truth, the whole truth, and nothing but the truth, according to the best of your

knowledge, in the matter in which you are called to testify, as you shall answer therefor to the Judge of quick and dead?

A witness who, for conscientious reasons, prefers to swear or affirm in any other manner shall be allowed to do so.

49. Every question put to a witness, and the answer thereto, shall be reduced to writing, and recorded by the Clerk, if deemed by the Court, or by either party, of sufficient importance. The testimony of each witness must be read to him for his approval and signature.

50. The records of a court, or any part thereof, either original or transcribed, when authenticated by the Moderator and Clerk, or either, shall be accepted as evidence in every other court. In like manner, testimony taken by one court, and regularly certified, shall be received by every other court as no less valid than if taken by itself.

51. When it is not convenient for a court to have the testimony, or any part thereof, in a particular case, taken in its presence, a Commission may be appointed for that purpose, due notice of which, and the time and place of the meeting thereof, shall be given to the parties. Testimony may also be taken on written interrogatories, by filing the same with the Clerk of the court, and giving ten days' notice thereof to the adverse party, during which he may file cross-interrogatories, if he desires, and the testimony shall be taken by the Commission, in answer to the questions submitted, no notice being necessary of the time and place of doing so.

52. A member of the court is not disqualified from

acting as a judge by having given testimony in the case.

53. An officer or private member of the Church refusing to testify may be censured for contumacy.

54. If, after trial, new testimony be discovered, either party may ask, and the court may grant, a new trial.

55. If, on appeal, new testimony be offered, the appellate court may refer the case to the inferior court for a new trial, or, with the consent of parties, take the testimony and proceed with the cause.

INFLECTION OF CHURCH CENSURES.

56. Church censures ought to be suited to the nature of the offense, and should be administered in the presence of the court alone, or privately by one or more members on its own behalf, or announced to the Church, at the discretion of the court.

57. When a member or officer of the Church shall be guilty of a fault deserving censure, the court shall proceed with all tenderness, and deal with the offender in the spirit of meekness, to the end that he may be reclaimed, considering themselves, lest they should also be tempted.

REMOVAL OF CHURCH CENSURES.

58. When a person has been suspended, excommunicated, or deposed, it is proper for the rulers of the Church to frequently converse with him, and pray with and for him, that he may repent.

59. When the court shall be satisfied as to the reality of the repentance of an offender, he may be admitted to profess the same, either in the presence of the court alone, or publicly, as the court may determine, and

may be restored to the communion of the Church, and to his office, if a minister, as the court may deem proper. In such case, the action of the court shall be declared to the penitent, and may be announced to the Church, publicly, at the option of the court.

60. When a ruling elder or deacon has been absolved from the censure of deposition, he is not to resume the exercise of his office without reëlection.

61. When a person under censure shall remove to a part of the country remote from the court by which he was sentenced, and shall desire to profess repentance and obtain restoration, the court may, if it think it expedient, transmit a certified copy of its proceedings to the coördinate court where the delinquent resides, which shall take up the case and proceed with it as though it had originated with itself.

62. In proceedings to restore a suspended or deposed minister, it is the duty of the Presbytery to exercise great caution—first admitting him to the communion, if he has been debarred the same, then granting him the privilege of preaching for a season on probation, to test the sincerity of his repentance and prospect of usefulness, and finally restoring him. However, the case shall be regarded as under consideration until the order of restoration has been made.

CAUSES WITHOUT PROCESS.

63. When a member shall make his offense known to the Church-session, a statement of the facts shall be recorded, and judgment rendered without process.

64. When a member shall profess before the Church-session an unregenerate heart, or may, for any reason,

desire to cease to be a member of the Church, and no charges are pending against him, the court may retire his name from the roll, record the facts, and, at its option, announce them publicly. However, this action shall not be taken until the Church-session has ascertained, after due inquiry, that the conduct of the member is not the result of temptation or transient darkness of spirit.

65. A minister against whom there are no charges, if fully satisfied that God has not called him to the ministry, or if he has satisfactory evidence of his inability to serve the Church with acceptance, or if he shall for any other reason desire to do so, may report to the Presbytery at a stated meeting, and ask to be divested of his office without censure. At the next stated meeting the Presbytery may do so.

66. When a member or officer shall renounce the communion of this Church by joining some other evangelical Church, if in good standing, the irregularity shall be recorded, and his name erased. If charges are pending against him, they shall be communicated to the Church which he has joined. If the denomination be heretical, an officer shall have his name stricken from the roll, and be divested of his office; but a private member shall not be otherwise noticed than as above prescribed.

REMOVING QUESTIONS FROM A LOWER TO A HIGHER COURT.

67. Every decision made by any Church-court, except the highest, is subject to the review of a superior

court, and may be brought before it by general review and control, reference, appeal, or complaint.

GENERAL REVIEW AND CONTROL.

68. Every court above the Church-session shall, at stated intervals, as prescribed, review the proceedings of the court next below. If any lower court shall omit to send up its records for this purpose, the higher court may order them to be produced, either immediately, or at a particular time, as circumstances may require.

69. In reviewing the records of an inferior court, it is proper to examine: 1. Whether the proceedings have been regular. 2. Whether they have been wise, equitable, and for the edification of the Church. 3. Whether they have been correctly recorded. 4. Whether the injunctions of the superior courts have been obeyed.

70. Generally, the superior court may discharge its duty by simply recording on its own Minutes the approval, the correction of proceedings, or the censure which it may think proper to pass on the records under review, also by making an entry of the same in the book reviewed. But, should irregular proceedings be found, such as demand interference, the inferior court may be required to review and correct them. In cases of process, however, no judgment of an inferior court shall be reversed, unless regularly brought up by appeal or complaint.

71. Should courts neglect to perform their duty, and thereby heretical opinions or corrupt practices be allowed to gain ground, or offenders suffered to escape, or circumstances of great irregularity be not distinctly recorded, whereby their records may not exhibit a full

view of their proceedings, the superior court, if satisfied that such neglect or irregularity has occurred, shall take cognizance of the same, examine, deliberate, and judge in the whole matter as if it had been recorded, and thus brought up by review of the records.

72. When a court of appellate jurisdiction shall be advised, either by the records of the court below, or by memorial with or without protest, or by any other satisfactory mode, of any important delinquency or irregular proceedings of such court, it may be cited to appear by representative or in writing, at a specified time and place, to show what it has done, or failed to do, in the matter in question. The court issuing the citation, after full investigation, may reverse the proceedings in other than judicial cases, or it may remit the whole matter to the court below, with an injunction to take it up and dispose of it in a regular manner; or all further proceedings in the matter may be suspended by the appellate court, as circumstances may require.

REFERENCES.

73. A reference is a representation of a matter not yet decided, made by an inferior to a higher court, and must always be in writing.

74. Cases which are new, important, difficult, or of peculiar delicacy, as to which the inferior court may be divided in opinion, or as to which, for any reason, it is desirable that the higher court should first decide, are proper subjects for reference.

75. References are either for mere advice, preparatory to a decision by the inferior court, or for ultimate decision by the superior court. In the former case, the

reference only suspends the decision of the court from which it comes; in the latter, it submits the whole case to the final judgment of the superior court.

76. Although references may in some cases be proper, yet it is generally for the good of the Church that every court should exercise its own judgment.

77. A reference ought, generally, to procure advice from the superior court; yet that court is not bound to give a final judgment, but may remit the whole matter, either with or without advice, to the court by which it was referred.

78. References must always be made to the court immediately superior.

79. A court making a reference must have all the testimony and other documents duly prepared and in readiness for the action of the superior court.

APPEALS.

80. An appeal is the removal of a cause already decided from an inferior to a superior court, the effect of which is to arrest sentence until the matter is finally decided. It is allowable, after judgment, to either of the parties to the proceedings, but those who have not submitted to a regular trial are not entitled to appeal.

81. Any irregularity in the proceedings of the inferior court, a refusal of reasonable indulgence to either party, declining to receive important testimony, hurrying to a decision before the testimony is fully taken, a manifestation of prejudice in the cause, and mistake or injustice in the judgment, are all proper grounds of appeal.

82. Every appellant must give notice of his intention

to appeal, and the reasons therefor, in writing, to the court before its adjournment, or within ten days thereafter to the Moderator or Clerk.

83. No appeal shall be carried from an inferior to any other court than the one immediately superior.

84. In considering an appeal, the following order shall be observed: 1. Ascertaining whether the appellant has conducted it regularly. 2. To read the *record of the cause*. 3. To hear the parties—first the appellant, then the appellee, the appellant then to close. 4. To call the roll, that the members may express their opinion in the cause. 5. The vote shall be taken. The decision may be either to confirm or reverse, in whole or in part, the judgment of the inferior court; or to remit the cause for the purpose of amending the record, should it appear to be incorrect or defective, or for a new trial.

85. If an appellant fail to prosecute his appeal, it shall be regarded as abandoned, and the judgment appealed from shall be final; and he shall be considered as abandoning his appeal, if it be not presented to the appellate court during the next stated meeting thereof, unless such failure be without fault on his part.

86. If an appellant manifest a litigious or other unchristian spirit in the prosecution of his appeal, he shall be censured according to the degree of his offense.

87. If the infliction of the sentence of suspension, excommunication, or deposition, be arrested by appeal, the judgment appealed from shall, nevertheless, be considered as in force until the appeal shall be decided.

88. If any court shall neglect to send up the *record of the cause* to the stated meeting of the appellate court

next after the appeal is taken, it shall be censured according to the circumstances of the case, and the judgment appealed from shall be suspended until the record be produced.

COMPLAINTS.

89. A complaint is a representation made to a superior court against an inferior court. Any member of the Church, submitting to its authority, may complain against every kind of decision, except where an appeal has been taken. A complaint shall not suspend, while pending, the effect of the decision of which the complaint is made. Notice of complaint shall be given in the same time and manner as notice of appeal.

90. The superior court has discretionary power either to annul any portion of the whole decision complained of, or to send it back to the inferior court with instructions for a new hearing.

91. The court against which complaint is made shall send up its records in the case, and be subject to the same censure for failing to do so, as is prescribed in case of appeal.

DISSENTS AND PROTESTS.

92. A dissent is a declaration by one or more members of a minority of a court, expressing a different opinion from that of the majority, as to a particular matter. A dissent, unaccompanied with reasons, shall be entered on the records of the court.

93. A protest is a more solemn and formal declaration by a minority against the action of the majority, and is generally accompanied with the reasons upon which it is founded.

94. If a protest or dissent be couched in temperate language, and be respectful to the court, it shall be recorded; and the court may put an answer thereto on its records.

95. The higher court shall take cognizance of, and render its judgment on, all protests appearing upon the records passing under its review.

JURISDICTION.

96. When a member shall remove from one Church to another, he shall produce satisfactory testimonials of his Church-membership and dismissal before he can be admitted, unless the Church-session has other satisfactory means of information.

Members, when dismissed, shall be under the jurisdiction of the Church-session dismissing them until they shall be admitted into some other Church.

97. If a Church-member shall remove beyond the bounds of the Church to which he belongs, and for one year shall neglect to call for a letter of dismissal, his name may be retired upon a separate roll, of which due record shall be made.

98. When a Presbytery shall dismiss a minister, licentiate, or candidate, he shall remain under the jurisdiction of the Presbytery thus dismissing him until he shall be received by another. No minister or probationer, a member of a Presbytery, shall be admitted to membership into another Presbytery without a letter of dismissal from the Presbytery to which he belongs, or from the Synod of which said Presbytery is a constituent part.

99. Except by consent of the Synod, ministers shall not be permitted to hold membership in a Presbytery other than that in whose bounds they reside.

100. No certificate of dismissal, from either a Church-session or a Presbytery, shall be valid testimony of good standing for a longer period than one year; and such certificate, given to persons who have already removed, shall state the standing of the person only to the time of removal.

GENERAL REGULATIONS.

MODERATOR.

1. The Moderator possesses, by delegation from the whole body, all authority necessary for the preservation of order, for directing business according to the rules of the Church, and for convening the court as prescribed by the Government, and adjourning the same according to its own order.

The minister in charge, when present, is the Moderator of the Church-session, except where he is a party, or is personally interested in the subject-matter under consideration, in which event one of the ruling elders may preside, or the Church-session may invite some other minister to act as Moderator.

The Moderator of the other Church-courts shall be elected at each stated meeting thereof, and holds his office until his successor shall be elected. At the opening of each stated meeting of these courts a sermon shall be preached, if practicable, by the Moderator, or by some minister selected for that purpose either by him or the Stated Clerk.

In the absence of the Moderator the Stated Clerk shall preside until a Moderator is elected; and in the absence of both Moderator and Stated Clerk, the members present shall select some member to preside until a Moderator shall be chosen.

STATED CLERK.

2. Each Church-court shall appoint a Stated Clerk, who shall keep and preserve all Minutes, documents, and papers committed to his care, and carry, or send by a faithful messenger, the Minutes of each meeting to the meeting next succeeding. He shall hold his office during the pleasure of the court.

It shall be his duty to record all the Minutes in a well-bound book to be kept for that purpose; to grant extracts from them when properly required. Such extracts, under his hand, shall be considered authentic evidence of the facts which they declare. He shall also perform the duties of Clerk during the meeting of the court, unless otherwise determined by it.

ADMISSION OF NEW CHURCHES.

3. When a new Church is organized it shall, through its Church-session, apply to the Presbytery in the bounds of which it is located to become a constituent thereof, in the following or like form:

To the Presbytery of ———:

The undersigned respectfully represent that on the — day of —, A.D. —, there was organized by the Rev. — (or by a Commission of Presbytery, as the case may be), at —, a new Church, adopting the principles of the Government of the Cumberland Presbyterian Church, with a membership of —, and electing the undersigned as ruling elders, and — and — as deacons.

Under and by authority of said Church, we do hereby apply to be received under your care, and we promise a cheerful compliance on its part, as well as our own,

with all the duties and obligations enjoined upon particular Churches and their officers by the Government of the Cumberland Presbyterian Church.

_____,
_____,

(Date.)

(Ruling Elders.)

SELECTING MINISTERS AND PASTORS.

4. In the exercise of its power to procure a minister to take charge of a Church as pastor or otherwise, the Church-session should in all cases endeavor to ascertain the will of the Church, and procure such minister as will best subserve the interests of that particular Church.

When it is desired to enter into the pastoral relation with a minister, a call shall be presented to him by the Church-session in the following or like form:

To the Rev. _____:

The Church of _____, being, on sufficient grounds, well satisfied of your ministerial qualifications, and having good hopes that your ministrations in the gospel will be profitable to our spiritual interests, do earnestly call you to undertake the pastoral office therein, promising you, in the discharge of your duty, all proper support, encouragement, and obedience in the Lord. That you may be free from worldly cares and avocations, we promise and obligate ourselves to pay you the sum of \$_____, in regular monthly (or quarterly, or half-yearly, or yearly) payments, during the time of your being and continuing the regular pastor of this Church.

By order of the Church-session.

(Date.)

_____,
(Clerk of Session.)

This call being presented to and approved by the Presbytery, it will take the necessary steps for the installation of the pastor which are necessary to this relation.

LETTER OF DISMISSION.

(*Church-member.*)

5. The following form is recommended:

This certifies that ———, a member of this Church in good standing, is hereby dismissed therefrom at *his* own request, and is recommended to the favorable consideration of the people of God wherever *his* lot may be cast. The following are the names of *his* baptized children:

Given by order of the Church-session of ——— Cumberland Presbyterian Church at ———, this — day of ———, A.D. ———.

Attest:

_____,
Moderator,

_____,
Clerk of Session.

If the one to whom the letter is granted has served as a ruling elder or deacon, the fact should be stated.

LETTER OF DISMISSION.

(*Minister.*)

6. The following form is recommended:

This certifies that ———, an ordained minister (or licentiate or candidate, as the case may be) of the Presbytery of ——— of the Cumberland Presbyterian Church, is, at his own request, dismissed therefrom, and recommended to the favorable consideration of the people of God wherever his lot may be cast.

Given by order of said Presbytery, this — day of
—, A.D. —.

_____,
Stated Clerk.

ADMISSION OF MINISTERS.

7. Ministers from other denominations seeking admission to a Presbytery shall be examined touching their views in theology and upon Church-government; shall be required to answer in the affirmative the questions put to licentiates at their ordination, and shall, in other respects, satisfy the Presbytery of their fitness for the gospel ministry.

CALLED MEETINGS.

8. Called meetings of Church-courts above the Church-session shall be composed of the same members, or their alternates, constituting the preceding stated meeting of the same court, unless the constituent body shall designate some one else as a representative to such called meeting.

CORRESPONDING MEMBERS.

9. Ministers in good standing in other Presbyteries, or in any ecclesiastical body with which this Church has established correspondence, being present at any meeting of a Presbytery or Synod, may be invited to sit and deliberate as advisory members. Ministers of like standing in other evangelical Churches may be invited to sit as visiting brethren. It is proper for the Moderator appropriately to introduce these ministers.

FORM OF COMMISSIONS.

10. For Synodical delegates the following or like form is recommended:

The Presbytery of ———, being met at ———, on the — day of ———, A.D. ———, doth hereby appoint ministers ———, or, in the absence of any one or more of them, then ministers ———, in the order named; and ruling elders ———, or, in the absence of any one or more of them, then ruling elders ———, in the order named, to be the delegates on behalf of this Presbytery to the next stated meeting of the Synod of ———, to be held at ——— on the — day of ———, A.D. ———, or wherever and whenever the said meeting may be held; to consult, vote, and determine on all things that may come before that meeting, according to the principles of the Government of the Cumberland Presbyterian Church and the word of God; and of their diligence herein they are to render an account on their return.

Signed by order of the Presbytery.

_____,
Clerk.

_____,
Moderator.

This commission is to be given to each one of the delegates, if demanded, and a copy forwarded immediately after the election to the Stated Clerk of the Synod.

11. Each Commissioner, before his name shall be enrolled as a member of the General Assembly, shall produce satisfactory evidence of his appointment.

A commission in the following or like form shall be furnished each Commissioner:

The Presbytery of ———, in the Synod of ———, being met on the — day of ———, A.D. ———, at ———, doth hereby appoint ministers ——— (post-office address ———) and ——— (post-office address ———), or, in case of the absence of either of them, then ministers ——— (post-office address ———) and ——— (post-office ad-

dress ——), in the order named; and ruling elders —— (post-office address ——) and —— (post-office address ——); or, in case of the absence of either of them, then ruling elders —— (post-office address ——) and —— (post-office address ——), in the order named, to be Commissioners on behalf of this Presbytery to the next stated meeting of the General Assembly of the Cumberland Presbyterian Church, to be held at —— on the — day of ——, A.D. ——, or wherever and whenever the said meeting may be held, to consult, vote, and determine on all things that may come before the same, according to the principles of the Government of the Cumberland Presbyterian Church and the word of God; and of their diligence herein they are to render an account on their return.

Signed by order of the Presbytery.

_____,
Clerk.

_____,
Moderator.

This commission is to be furnished to each of the Commissioners, if demanded, and a copy forwarded, immediately after the election, to the Stated Clerk of the General Assembly.

CONTINGENT FUND.

12. The Church-courts, above the Church-session, may from time to time make such assessments upon their constituent bodies as may be necessary to meet the contingent expenses of the court making the assessment; may provide the way and manner in which the same shall be paid, and prescribe such rules in relation thereto as may be deemed necessary to secure the prompt payment thereof.

GENERAL ENTERPRISES.

13. To the General Assembly belongs the power to originate and carry on such general enterprises as missions, publication, education of probationers, ministerial relief, and such others as it may from time to time deem for the best interests of the whole Church. It may designate the plans and agencies by which these enterprises shall be conducted, and the inferior courts shall see that its injunctions in this respect are duly observed.

STANDING COMMITTEES.

14. The standing committees of the various Churches shall be such as may from time to time be determined by such courts.

ECCLESIASTICAL COMMISSIONS.

15. Commissions differ from ordinary committees in this, that while the committee is appointed simply to examine, consider, and report, the Commission is authorized to deliberate upon and conclude the business submitted to it, subject, however, to the review of the court appointing it. To this end full records of its proceedings must be submitted to the court appointing it, which, if approved, may be entered on the Minutes of that court.

The taking of testimony in judicial cases, the ordination of ministers, and the installation of pastors, the visitation of portions of the Church affected with disorder, and the organization of new Churches, may be executed by a Commission. The Commission for the ordination of a minister shall always consist of a quorum of

the court, but the Presbytery itself shall conduct the previous examinations.

The Synod and the General Assembly may, with the consent of parties, commit any case of trial coming before them on appeal to the judgment of a Commission composed of others than members of the court from which the appeal shall come. A majority of such Commission shall be a quorum. The Commission shall try the cause in the manner prescribed by the Government, and in rendering judgment shall make a full statement of the case, which shall be submitted to the court for its action as its judgment in the cause.

DIRECTORY FOR WORSHIP.

SANCTIFICATION OF THE LORD'S-DAY.

1. It is the duty of every person to remember the Lord's-day, and to prepare for it before its approach. All worldly business should be so ordered, and seasonably laid aside, as that no one may be hindered from sanctifying the Sabbath, as the Holy Scriptures require.

2. The entire day is to be kept holy to the Lord, and to be employed in the public and private exercises of religion. Therefore, it is requisite that there be a holy resting, all the day, from unnecessary labors, and an abstaining from those recreations which may be lawful on other days; and also, as much as possible, from worldly thoughts and conversation.

3. Let the provisions for the support of the family on that day be so ordered that servants or others be not improperly detained from the public worship of God, nor hindered from sanctifying the Sabbath.

4. Let every person and family, in the morning, by secret and private prayer, for themselves and others, especially for the assistance of God to their minister, and for a blessing upon his ministry, by reading the Scriptures, and by holy meditation, prepare for communion with God in his public ordinances.

5. Let the people be careful to assemble at the appointed time; that, being all present at the beginning, they may unite with one heart in all the parts of public

worship; and let none unnecessarily depart until after the benediction.

6. Let the time after the solemn services of the congregation in public are over be spent in reading, meditation, reading of sermons, catechising, religious conversation, prayer for a blessing upon the public ordinances, singing psalms, hymns, or spiritual songs, visiting the sick, relieving the poor, and in performing such like duties of piety, charity, and mercy.

BEHAVIOR DURING DIVINE SERVICE.

7. When the time appointed for public worship has come, let the people enter the church and take their seats in a decent, grave, and reverent manner, and deport themselves as becomes the Lord's house. In time of public worship, let all the people attend with reverence.

PUBLIC READING OF THE HOLY SCRIPTURES.

8. The reading of the Holy Scriptures of the Old and the New Testament in the congregation is a part of the public worship of God, and ought to be performed by ministers and teachers in such a manner as that all may hear and understand.

SINGING PSALMS, HYMNS, AND SPIRITUAL SONGS.

9. It is the duty of Christians to praise God by singing psalms or hymns publicly in the church, as also privately in the family. In singing the praises of God, Christians are to sing with the spirit and with the understanding also, making melody in their hearts unto the Lord. It is also proper that they cultivate some

knowledge of the rules of music, that they may praise God in a becoming manner with voices as well as with hearts.

PUBLIC PRAYER.

10. After singing a psalm or hymn, it is proper that, before sermon, a full and appropriate prayer should be offered. Prayer after sermon ought generally to have a relation to the subject that has been treated in the discourse, and all other public prayers to the circumstances that give occasion for them.

PREACHING.

11. The preaching of the word being an institution of God for the salvation of man, great attention should be paid to the manner of performing it. Every minister ought to give diligent application to it, and endeavor to prove himself a workman that needeth not to be ashamed, rightly dividing the word of truth.

12. The subject of a sermon should be some verse or verses of the Scriptures, and its object to explain, defend, and apply some part of the system of Divine truth, or to point out the nature and state the bounds and obligation of some duty. A text should not be merely a motto, but should fairly contain the doctrines proposed to be handled. It is proper, also, that large portions of the Scriptures be sometimes expounded and particularly explained for the instruction of the people.

13. The method of preaching requires much study, meditation, and prayer. Ministers ought, in general, to prepare their sermons with care, and not to indulge themselves in loose, extemporary harangues, nor to

serve God with that which cost them naught. They ought, however, to keep to the simplicity of the gospel, expressing themselves in language agreeable to the Scriptures, and adapted to the understanding of all their hearers. They ought also to adorn by their lives the doctrine which they teach, and to be examples for believers, in word, in conversation, in charity, in spirit, in faith, in purity.

14. Ministers ought to be careful not to make their sermons so long as to interfere with or exclude the important duties of prayer and praise, but preserve a just proportion between the several parts of public worship.

ADMINISTRATION OF BAPTISM.

15. Baptism is not to be unnecessarily delayed, and should be administered by an ordained minister of the gospel.

16. When a child is to be baptized, it should be presented before the minister by one or both of the parents.

Before baptism, let the minister use some words of instruction respecting the institution, nature, use, and ends of this ordinance—showing:

That it is instituted by Christ; that it is a seal of the righteousness of faith; that the children of the faithful have no less a right to the ordinance of the gospel than the children of Abraham to circumcision under the Old Testament; that Christ commanded all nations to be baptized; that he blessed little children, declaring that of such is the kingdom of heaven; that we are, by nature, polluted, and have need of cleansing by the blood of Christ, and by the sanctifying influences of the Holy Spirit.

The minister is also to exhort the parents to the careful performance of their duty—requiring:

That they teach the child to read the word of God; that they instruct it in the principles of our holy religion, as contained in the Scriptures of the Old and the New Testament, an excellent summary of which we have in the Confession of Faith of this Church, and in the Catechism, which are to be recommended to them as adopted by the Church for their direction and assistance in the discharge of this important duty; that they pray with and for it; that they set an example of piety and godliness before it; and endeavor, by all the means of God's appointment, to bring up their child in the nurture and admonition of the Lord.

Then the minister is to pray for a blessing to attend this ordinance; after which, calling the child by its name, he shall say:

I baptize thee into the name of the Father, and of the Son, and of the Holy Spirit.

As he pronounces these words, he is to baptize the child with water, by pouring or sprinkling it on the face of the child, without adding any other ceremony, and the whole shall be concluded with prayer.

17. When unbaptized adults apply for baptism, the ordinance shall be administered upon profession of their faith in Christ, they having given satisfactory evidence of their conversion to God.

ADMINISTRATION OF THE LORD'S SUPPER.

18. The communion, or supper of the Lord, is to be celebrated frequently, but how often may be determined by the minister and eldership of each particular Church,

as they may judge most for edification. None should partake of this holy communion except those who have faith to discern the Lord's body. It is proper that public notice should be given at least the Sabbath before the administration of this ordinance; and that, either then or on some day in the week, the people be instructed in its nature, and a due preparation for it, that all may come in a suitable manner to this holy feast.

19. Introducing this service, the minister shall show :

That this is an ordinance of Christ, by reading the words of institution, either from one of the Evangelists or from 1 Cor. xi., which he may explain and apply; that it is to be observed in remembrance of Christ, to show forth his death till he come; that it is of inestimable benefit to strengthen his people against sin; to support them under troubles; to encourage and quicken them in duty; to inspire them with love and zeal; to increase their faith and holy resolution, and to beget peace of conscience and comfortable hopes of eternal life.

He shall invite to this holy table only such as, sensible of their lost and helpless state by sin, depend upon the atonement of Christ for pardon and acceptance with God; such as, being instructed in the gospel doctrine, have a competent knowledge to discern the Lord's body, and such as are determined to lead a holy and godly life.

20. The table on which the elements are placed being decently covered, the bread in convenient dishes, and the wine in cups, the communicants orderly and gravely sitting around the table, or in the seats before it, in the presence of the minister, let him set the elements apart by prayer and thanksgiving.

The bread and wine being thus set apart by prayer and thanksgiving, the minister is to take the bread and break it, in view of the people, saying, in expressions of this sort :

Our Lord Jesus Christ, on the same night in which he was betrayed, took bread and gave thanks, and brake it, and gave it to his disciples, as I, ministering in his name, give this bread unto you, saying [here the bread is to be distributed], Take, eat ; this is my body, which is broken for you ; this do in remembrance of me.

After having given the bread, he shall take the cup and say :

After the same manner, our Saviour also took the cup, and having given thanks, as has been done in his name, he gave it to his disciples, saying [while the minister is repeating these words let him give the cup], This is my blood of the New Testament, which is shed for many for the remission of sins ; drink ye all of it.

The minister himself is to commune at such time as may appear to him most convenient.

The minister may, in a few words, put the communicants in mind :

Of the grace of God, in Jesus Christ, held forth in this sacrament, and of their obligation to be the Lord's servants ; and may exhort them to walk worthy of the vocation wherewith they are called ; and as they have professedly received Christ Jesus the Lord, that they may be careful so to walk in him, and to maintain good works.

It may not be improper for ministers to give a word of exhortation also to those who have been only spectators—reminding them :

Of their duty; stating their sin and danger by living in disobedience to Christ, in neglecting this holy ordinance; and calling upon them to be earnest in making preparation for attending upon it at the next time of its celebration.

Then the minister is to pray and give thanks to God:

For his rich mercy and invaluable goodness, vouchsafed to them in that sacred communion; to implore pardon for any defects of the service; and to pray for the acceptance of their persons and performances; for the gracious assistance of the Holy Spirit to enable them, as they have received Christ Jesus the Lord, so to walk in him; that they may hold fast that which they received, that no man take their crowns; that their conversation may be as becomes the gospel; that they may bear about with them continually the dying of the Lord Jesus; that the life also of Jesus may be manifest in their mortal bodies; that their light may so shine before men that others, seeing their good works, may glorify their Father who is in heaven.

Now, let a psalm or hymn be sung, and the congregation dismissed with the following or some other gospel benediction:

Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ, to whom be glory forever and ever. Amen.

ADMISSION OF PERSONS INTO THE CHURCH.

21. In publicly receiving new members into the

Church on profession of their faith in Christ, the following is recommended as a

Form of Church Covenant.

Let the candidates for membership rise, and the minister propound to them, severally, the following questions, to be answered in the affirmative:

I. Do you receive the Scriptures of the Old and the New Testament as the word of God, the only infallible rule of faith and practice?

II. Have you experienced that you were a condemned and helpless sinner, and, so far as you know your own heart, have you believed in Christ as an all-sufficient Saviour, realizing that God, for Christ's sake, has pardoned your sins?

III. Will you earnestly strive to avoid the follies and vices of the world, to increase in knowledge, to grow in grace, and to live henceforth for Christ?

IV. Do you promise to abide by and support the rules and regulations of the Cumberland Presbyterian Church so long as you may be a member thereof; to be faithful in your attendance at the public religious services in the congregation, including the prayer-meetings, as God may give you health and strength, endeavoring to keep the unity of the Spirit in the bond of peace; to love your brethren in the Lord; to act toward them with kindness and justice; to judge with candor, and admonish with charity?

V. As you consecrate yourself to God, you also consecrate your substance; and being his steward, do you promise to contribute of that substance, as he may prosper you, to the support of the gospel?

After answering these questions in the affirmative, the applicants for membership should be baptized, unless they have previously received that sacrament; and the minister should deliver a charge, suitable to the occasion, to the newly-received members and to the congregation.

This form of Church-covenant is not to supersede the examination of applicants by the Church-session.

22. In publicly receiving members into the Church by letter, the following form is recommended:

Let the minister make proper announcement of the name and former Church-relation of the persons to be received, and then ask them to stand at their respective places in the audience, or at the altar of the church, as he may prefer. He may then say:

Having already confessed Christ, you to-day renew your covenant with God, and transfer your membership to this Church. May God give you grace to honor him and to promote the spread of the gospel, the peace of the Church, and the salvation of souls.

Let the minister here call upon all the members to rise, and he may then say to the newly-admitted members, whether by letter or on profession of faith:

We, the officers and members of this Church, do now affectionately welcome you to membership and fellowship in this Christian household; and we devoutly pray that God may make you happy and useful in the new relation which you have assumed.

And now may the God of peace, that brought again from the dead our Lord Jesus Christ, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do

his will, working in you that which is well-pleasing in his sight, through Jesus Christ, to whom be glory forever and ever. Amen.

SOLEMNIZATION OF MARRIAGE.

23. Marriage is not a sacrament, nor peculiar to the Church of Christ. It is proper that every Commonwealth, for the good of society, make laws to regulate marriage, which all citizens are bound to obey.

24. Parents ought neither to compel their children to marry contrary to their own inclinations, nor deny their consent without just and important reasons.

25. When the parties present themselves for marriage, the minister shall proceed to give them some instruction from the Scriptures respecting the institution and the duties of this state, showing:

That God has instituted marriage for the comfort and happiness of mankind, in declaring that a man shall forsake his father and mother and cleave unto his wife, and that marriage is honorable in all; that he has appointed various duties which are incumbent upon those who enter into this relation, such as high esteem and mutual love for one another; bearing with each other's infirmities and weaknesses to which human nature is subject in its present lapsed state; to encourage each other under the various ills of life; to comfort one another in sickness; in honesty and industry to provide for each other's temporal support; to pray for and encourage one another in the things which pertain to God and to their immortal souls, and to live together as the heirs of the grace of life.

Then the minister shall cause the bridegroom and the

bride to join their hands, and shall pronounce the marriage covenant, first to the man, in these words:

You take this woman, whom you hold by the hand, to be your lawful and married wife; and you promise and covenant, in the presence of God and these witnesses, that you will be unto her a loving and faithful husband until you shall be separated by death?

The bridegroom shall express his consent by saying, I do.

Then the minister shall express himself to the woman in these words:

You take this man, whom you hold by the hand, to be your lawful and married husband; and you promise and covenant, in the presence of God and these witnesses, that you will be unto him a loving and faithful wife until you shall be separated by death?

The bride shall express her consent by saying, I do.

Then the minister is to say:

I pronounce you husband and wife, according to the ordinance of God. Whom, therefore, God hath joined together, let not man put asunder.

After this the minister may exhort them, in a few words, to the mutual discharge of their duties.

Then let him conclude with a prayer suitable to the occasion.

VISITATION OF THE SICK.

26. When persons are sick, it is their duty, before their strength and understanding fail them, to send for their minister, and to make known to him, with prudence, their spiritual state, or to consult him on the concerns of their precious souls. And it is his duty to visit them, and to apply himself, with all tenderness and love,

to administer spiritual good to their immortal souls. He shall pray for the sick, instructing them out of the Scriptures, administering to them consolation, conviction, support, or encouragement, as each case may seem to require.

BURIAL OF THE DEAD.

27. When any person departs this life, let the corpse be taken care of in a decent manner, and kept a proper and sufficient time before interment.

When the season for the funeral comes, let the dead body be decently attended to the grave and interred. During such solemn occasions let all who attend conduct themselves with becoming gravity, and apply themselves to serious meditation or discourse; and the minister, if present, may exhort them to consider the frailty of life, and the importance of being prepared for death and eternity.

FASTING AND THANKSGIVING.

28. There is no day commanded in the Scriptures to be kept holy except the Sabbath. Nevertheless, to observe days of fasting and thanksgiving, as the extraordinary dispensations of Divine Providence may direct, is both scriptural and rational. Fasts and thanksgiving may be observed by individual Christians or families in private; by particular Churches; by a number of Churches contiguous to each other; by the Churches under the care of a Presbytery, or by the whole Church.

29. It must be left to the judgment and discretion of every Christian and family to determine when it is proper to observe a private fast or thanksgiving; and to the Church-session to determine for a particular

Church; and to the Presbyteries or Synods to determine for larger districts. When it is deemed expedient that a fast or thanksgiving should be general, the call for it must be determined by the General Assembly. And if at any time the civil power should think it proper to appoint a fast or thanksgiving, it is the duty of the ministers and people to pay all due respect to the same. Public notice is to be given a convenient time before the day of fasting or thanksgiving comes, that persons may so order their temporal affairs that they may properly attend to the duties thereof.

30. On fast-days let the minister point out the authority and providence calling to the observance thereof. On days of thanksgiving he is to give like information respecting the authority and providence which call to the observance of them. It is the duty of people on these days to rejoice with holy gladness of heart, but let seriousness be so joined with mirth that no excess or unbecoming levity be indulged in.

SECRET AND FAMILY WORSHIP.

31. Besides the public worship in congregations, it is the indispensable duty of each person alone in secret, and every family by itself in private, to pray and to worship God.

32. Secret worship is most plainly enjoined by our Lord. In this duty every one, apart by himself, is to spend some time in prayer, reading the Scriptures, holy meditation, and serious self-examination. The many advantages arising from a conscientious discharge of these duties are best known to those who are found in the faithful discharge of them.

33. Family worship, which ought to be performed by every family, ordinarily morning and evening, consists in prayer, reading the Scriptures, and singing praises.

34. The head of the family, who is to lead in this service, ought to be careful that all members of his household duly attend, and that none withdraw themselves unnecessarily from any part of family worship, and that all refrain from their common business while the Scriptures are read, and gravely attend to the same no less than when prayer or praise is offered up.

35. Let heads of families be careful to instruct their children and servants in the principles of religion. Every proper opportunity ought to be embraced for such instruction. The Sabbath evenings, after public worship, should be sacredly preserved for this purpose. Making unnecessary private visits on the Lord's-day, admitting strangers into the families, except when necessity or charity requires it, or any other practices, whatever plausible pretenses may be offered in their favor, if they interfere with the above important and necessary duty, should be avoided.

RULES OF ORDER.

Fixed rules of order are necessary in our Church-judicatories, as well to relieve presiding officers from embarrassment as to protect the rights of every member; to give arrangement and mode in conducting the details of business and greater facility in its transaction; to economize time, and to produce uniformity and impartiality in ecclesiastical government.

OPENING THE SESSIONS.

1. The Moderator shall take the chair punctually at the time to which the judicatory stands adjourned; shall immediately call the members to order, and, on the appearance of a quorum, the session shall be opened with prayer.

2. Should a quorum not be assembled at the hour appointed, any two members shall be competent to adjourn from time to time, that an opportunity may be given for a quorum to convene.

3. Upon calling the roll and marking absentees, the Minutes, not previously approved, shall be read, and if requisite, corrected. After the final adjournment of a judicatory, its record shall not be subject to correction or alteration at a subsequent meeting.

MODERATOR.

It shall be the duty of the Moderator, and he has the power—

4. To preserve order, and to conduct all business before the judicatory to a speedy and proper result.

5. To present to the judicatory every subject of deliberation that comes before it.

6. To suggest what may appear to him the most regular and direct way of bringing any business before the body.

7. To always announce the names of members rising to speak, prevent them from interrupting each other, from deviating from the subject, from using personal reflections; require them, in speaking, always to address the chair, and silence those who refuse to observe order.

8. To prevent members from leaving the judicatory without his permission.

9. To give on all questions a clear and concise statement of the object of the vote, which being taken; to declare how the question has been decided.

10. To keep notes of the items of business assigned to particular hours, or require the same to be done by the Clerk, and to call them up at the time appointed.

11. To speak upon points of order in preference to other members, rising from his seat for that purpose, and to decide questions of order subject to an appeal to the judicatory.

12. To appoint all committees, unless otherwise determined by the judicatory.

13. To vote upon all questions upon which the yeas and nays are taken, his name being the last called. In other cases he shall not vote unless the members be equally divided, or unless his vote, if given to the minority, will make the division equal (provided he may

choose to vote with the minority), in which event the question shall be lost.

14. To call, at pleasure, any member to the chair to preside temporarily; and, except upon questions of order, he must do so if he desires to engage in the debate.

CLERK.

15. As soon as possible after the commencement of the first session of every judicatory, the Clerk shall form a complete roll of the members present, and place the same in the hands of the Moderator, and add thereto the names of additional members when they are admitted to their seats.

16. He shall keep a correct and faithful record of the transactions of the judicatory, read all papers to be acted upon by the body, call and record the yeas and nays when required, notify the chairmen of committees of their appointment, giving a list of the committee, and stating the business upon which the committee is to act.

17. He shall keep a list of all the committees, with items of unfinished business.

18. He will not record, unless required by the judicatory, any motion or resolution not adopted.

19. He shall record motions, resolutions, and items of business in separate paragraphs, that they may be easily discovered.

20. He shall immediately file all papers in the order in which they have been read, with proper indorsements, and keep his books and papers in perfect order.

21. Although not deprived of the right of taking part in the deliberations of the judicatory, the Clerk can, as

a general rule, serve it more efficiently by strict attention to the duties of his office than by engaging in debate.

TREASURER.

22. The Treasurer shall keep his books properly posted, so as to exhibit at all times the financial condition of the judicatory; he shall charge himself with every item of property received, with the date, source, and other minute particulars pertaining thereto.

23. He will not pay out any money, or part with any property, without an order from the judicatory, signed by the Moderator and Clerk, authorizing him to do so.

24. He shall report, whenever required, the condition, in detail, of the finances of the judicatory.

ORDER OF BUSINESS.

25. After the Minutes shall have been read, and corrected if necessary, and then approved, the following order of business shall be observed:

First. The receiving of—

1. Communications addressed to the body.
2. Reports of Standing Committees.
3. Reports of Select Committees.
4. Resolutions.

Each of which papers may, by unanimous consent, be taken up immediately on presentation; but if objection be made, it shall be docketed.

Secondly. The unfinished business in which the judicatory was engaged at the last preceding adjournment, in preference to orders of the day; but such unfinished business may, on motion, without debate, be laid on the table, to proceed with the special order.

Thirdly. As soon as the special order and the unfinished business are disposed of, the business on the docket will be called; but motions to elect officers, to appoint committees, and to enroll members, shall always be in order, unless a member is speaking, or a vote is being taken.

MOTIONS.

26. A motion must be seconded and then repeated by the Moderator before it is debated; but this shall be no bar to explanation of the object of any motion by the mover. Every motion shall be reduced to writing if the Moderator or any member require it.

27. The mover of a resolution, or chairman of a committee whose report is under consideration, is entitled to the floor, if he so desire, after the Moderator has stated the question; and he has the right also to close the debate, notwithstanding the pending motion.

28. A motion or resolution may be withdrawn by the mover, with the consent of his second, before any debate is had thereon, but not otherwise without the consent of the judicatory.

29. No motion can be made by any member without rising and addressing the Moderator.

30. A motion to postpone to a day certain, to commit, or to postpone indefinitely, being decided in the negative, shall not again be allowable on the same day.

31. When a motion is made to refer a subject to a standing, and also to a select committee, the question on reference to the standing committee shall be first in order.

32. A motion to take up a particular item of busi-

ness, if negatived, shall not be renewed before the intervention of other business.

33. A motion to adjourn to a day certain is debatable, and may be amended as to the time.

34. No motion shall be entertained while a member has the floor, or while a vote is being taken on any question.

35. A motion to adjourn, being negatived, shall not be renewed until some other proposition has been made, or other business transacted.

36. A motion to lay on the table, if acted upon affirmatively, postpones the matter under consideration during the pleasure of the judicatory.

37. Indefinite postponement suppresses a question altogether, and it cannot be renewed during the session, except by reconsideration.

38. If a motion under debate contains several parts, any member may have it divided, and a question taken on each part.

39. A motion to close debate, decided in the affirmative, stops all discussion, as well upon the main question as those collateral thereto.

40. Motions and resolutions shall be read by the Clerk as often as the reading is called for by any member. When the call for the reading of a paper a second time is objected to, the call may be changed to the form of a motion, and regularly put to the judicatory, the decision of which will determine whether the paper shall be read.

41. Should a member consider himself aggrieved by a decision of the Moderator, he may appeal to the judi-

catory, the question upon which shall be taken without debate.

42. A motion to rescind or repeal may be carried by the same vote which was necessary to adopt the original proposition, but it shall require the unanimous vote of the members present to expunge any matter from the records.

LIMITATIONS OF DEBATE.

43. Motions to lay on the table, to docket, to take up business, to adjourn, to close debate, and the call for the question, shall be put without debate. On questions of order, postponement, or commitment, no member shall speak more than once. On all other questions, each member may speak twice, but not oftener, without express leave of the judicatory.

PRIVILEGED QUESTIONS.

44. When a question is under debate, no motion shall be received except to adjourn, to docket, to lay on the table, to amend, to postpone indefinitely, to postpone to a day certain, or to commit, which several motions shall have precedence in the order in which they are herein arranged—the motion for adjournment being always in order, unless a member has the floor, or a vote is being taken.

THE QUESTION.

45. When any member shall call for "*The Question*," the Moderator shall put the vote, "Is the —— [naming the judicatory] ready for the question?" If this shall be decided in the affirmative, the vote shall immediately

be taken on the main question pending, cutting off all amendments not adopted.

AMENDMENTS.

46. An amendment may be moved on any question, as also an amendment to an amendment, which shall be decided before the original proposition.

47. One proposition may be substituted for another when the substitute covers the whole matter of the original, and this shall be done by moving to strike out the original and to insert the substitute.

RECONSIDERATION.

48. A question shall not be reconsidered unless the motion be made by a member who voted with the majority, the same vote being necessary to reconsider as to adopt.

49. A subject which has been indefinitely postponed shall not be again called up during the same sessions of the judicatory, unless by the consent of three-fourths of the members present.

SPEAKERS.

50. If more than one member rise to speak at the same time, the one who is most distant from the Moderator's chair shall speak first.

51. Every member, when speaking, shall address himself to the Moderator, and shall treat other members, and especially the Moderator, with decorum and respect.

52. No speaker shall be interrupted unless he be out of order, or for the purpose of correcting mistakes or misrepresentations.

VOTING.

53. All members shall vote, unless excused by the judicatory.

54. When various motions are made with respect to the filling of blanks with particular numbers or times, the question shall always be first taken on the highest number and the longest time.

55. When the Moderator has commenced taking the vote, no further debate or remark shall be admitted, unless there has evidently been a mistake, in which case the mistake shall be rectified, and the Moderator shall recommence taking the vote.

56. The yeas and nays on any question shall not be taken or recorded unless required by one-fifth of the members present, and every member shall vote "yea" or "nay," unless excused by the judicatory. In a judicial case, members thus excused shall not be allowed a vote in any of the subsequent proceedings relating thereto.

57. In all elections it shall require a majority of the votes cast to elect.

COMMITTEES.

58. The person first named on any committee shall be considered as the chairman thereof, whose duty it shall be to convene the committee and preside therein; and in case of his absence, or inability to act, the second-named member shall take his place and perform his duties.

59. The Moderator shall appoint the usual standing committees, but shall not raise new committees without instruction. No member shall be compelled

to serve upon a committee if he announce himself opposed to the whole matter upon which the committee is to act, or if he shall already be a member of two other committees.

60. When the report of a committee shall have been received, it shall be competent for the judicatory to adopt, concur, non-concur, refer, recommit with or without instructions, or to amend the same, as it may determine.

PRIVATE SESSIONS.

61. All judicatories have a right to sit in private on business which, in their judgment, ought not to be a matter of public speculation.

COMMITTEE OF THE WHOLE.

62. Every judicatory has a right to resolve itself into a Committee of the Whole, in which members may freely converse together without the formalities necessary in their ordinary proceedings. In all such cases the Moderator shall name the member who is to preside as chairman. If the committee be unable to agree, a motion may be made that the committee rise; and upon the adoption of such motion, the Moderator shall resume the chair, and the chairman of the committee shall report what has been done, and ask that the committee be discharged, which being allowed, the matter shall be dropped. If the committee shall agree upon the report to be made, or have made progress in the same without coming to a conclusion, the committee may rise, report what has been done, and, if the case require, may ask leave to sit again; or the Committee of the Whole may

be dissolved, and the question considered by the judicatory in the usual order of business.

DECORUM.

63. Without express permission, no member of a judicatory, while business is going on, shall engage in private conversation; nor shall members address one another, nor any person present, except through the Moderator.

64. When more than three members of the judicatory shall be standing at the same time, the Moderator shall require all to take their seats, the person only excepted who may be speaking.

65. If any member act in any respect in a disorderly manner, it shall be the privilege of any member, and the duty of the Moderator, to call him to order.

66. No member shall retire from any judicatory without the leave of the Moderator, nor withdraw from it to return home without the consent of the judicatory.

CASES UNPROVIDED FOR.

67. All cases that may arise, not provided for in the foregoing Rules, or by the Government of the Church, shall be governed by Robert's Rules of Order.

CLOSING THE SESSIONS.

68. The Moderator of every judicatory above the Church-session, in finally closing its sessions, in addition to prayer, may cause to be sung an appropriate psalm or hymn, and shall cause the apostolic benediction to be pronounced.

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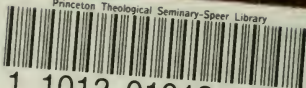
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